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A. MANWARING

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REV. A. MANWARING

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PREFACE

As far as I am aware no English translation of Marathi Proverbs has been published hitherto; nor is there any very complete list to be found in the vernacular. The only excuse which can be offered for the issue of this work is the importance of preserving as far as possible all proverbial expressions, which depict the thought and character of the people, before they pass out of use altogether; for although they are well known to the elders of the present generation, they will probably be less known, less loved, and less used by the coming race, with its Anglicised education and its modern literature. This collection does not pretend to contain all the Marathi sayings to be heard in Western India, but it is believed to include a majority of those which are worth preserving. Many which did not seem to deserve the title of proverb have been omitted; those of a coarse nature, the translation of which would offend the taste of English readers, have been excluded, for no good purpose would be served by making them more generally known or by helping to prolong their existence; but those which are given have been gleaned from any source which offered,

generally from books, but also from individuals, male and female, caste and non-caste. Although it has been my wish not to exclude any really good proverb, nor to include any worthless or undesirable saying, doubtless mistakes in these respects will be discovered; and I have also no doubt that other errors of omission and commission will be detected by the critical reader.

The classification of proverbs has always been a difficulty. The aim here has been to arrange them according to their subject-matter. For instance, a saying which speaks of the hand or foot or head has been placed under 'The Body and its Members'; one referring to fever under 'Disease.' When two subjects happen to be spoken of in one proverb, its classification has been, I fear, a matter of fate. But, in spite of the disadvantages and difficulties of this arrangement, it is on the whole preferable to the alphabetical plan, and is more helpful to the student who wants to trace as many sayings as possible relating to one subject. Foreign proverbs are not easy to remember, nor easy to quote with accuracy; the beginning of a phrase will often slip from the mind even when an important word of it is remembered. In this case, and, indeed, whenever a particular saying is wanted, it is best to turn to the index of words and there trace it by its number.

I would caution the reader against expecting to find any proverbial characteristic in the English translation. Neither in the matter of conciseness nor of rhythm, and, in the majority of instances, in no respect whatever, will

the translation read like a proverb. I have only tried to give the literal meaning of the original in English.

The work of collecting, translating, and arranging these proverbs has occupied my spare moments for some years, and in it I have received very valuable assistance from many Indian friends, without whom it could not have been done, and to whom I tender sincere and hearty thanks. For the mistakes which have crept in, be they many or few, the blame must fall on myself only.

A. Manwaring.

September 20, 1899.

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MARATHI PROVERBS.

I. AGRICULTURE.

(*a*) Produce. (*b*) Implements. (*c*) Cultivators. (*d*) Cultivation.

(*a*) Produce.

1 अंगापेक्षां बोंगा मोठा

Aṅgāpekṣā boṅgā moṭhā

The protuberance is larger than the body. Something out of proportion, e.g. a load larger than the man who carries it. *Boṅga* is used of the inner part of an ear of Indian corn. 507, 514.

2 अंवळा देऊन कोव्हाळा काढणार

Avaḷā deūna kovhāḷā kāḍhaṇāra

To give a myrobalan and to receive a vegetable-marrow. To obtain much in return for little. The myrobalan is *Phylanthus emblica*: the *kovhāḷā* is a gourd, *Cucurbita pepo.* Sometimes Bel fruit is quoted instead of *kovhāḷā.*

3 अंवळा पिकायाचा नाहीं समुद्र सुकायाचा नाहीं

Avaḷā pikāyātsā nāhī samudra sukāyātsā nāhī

The myrobalan never ripens, the sea never dries. Impossibilities never come to pass. 783.

4 असतील फळें तर होतील बिळें

Asatīla phaḷe tara hotīla biḷe

Where there is grain there will be holes. Literally 'fruits' but meaning 'grain.' Where it is stored rats, &c., will come. There will be many outlets by which wealth will disappear. 231.

5 आठ हात कांकडी नऊ हात बी

Āṭha hāta kākaḍī naū hāta bī

A cucumber eight cubits long, its seed nine cubits! Exaggeration. Sometimes twelve and thirteen respectively are the numbers used. 1843.

6 आंबे आले पाडा ते गेले गडा

Āṁbe āle pāḍā te gele gaḍā

The mangoes are just ripe and the master is away at the fort. Applied when a thing has come to perfection, e.g. a young wife, and he who should enjoy it is absent. The last three words are sometimes—*niṁbuṇī ālyā rasā* (the limes are full of juice).

7 उंसांत जाऊन वाढें आणणें

Usāṅta zāūna vāḍhe āṇaṇe

Going into a field of sugar-cane and bringing back only the top spray. To go where good things are plentiful and bring away something useless.

8 उंसाबरोबर एरंडाला पाणी

Usābarobara eraṅḍālā pāṇī

The castor-oil plant gets water when the sugar-cane does. It is planted by the water-channel in the field of sugar-cane and grows up at the same time. The poor derive benefit when associated with the rich.

9 ऊंस गोड मुळ्या सोड

Ūsa goḍa muḷyā soḍa

The sugar-cane is sweet but leave the roots. Do not utterly beggar a benevolent man.

10 एक गहू प्रकार बहु

Eka gahū prakāra bahu

Wheat is one, many kinds. From wheat many kinds of food can be made. Mankind is one but men have different dispositions.

11 कांकडीची चोरी बुक्यांचा मार

Kākaḍīcī tsorī bukyāṅtsā māra

Theft of a cucumber, beating with fists. Severe punishment for a trivial fault. The first word may also be *vāḷakācī*.

12 कांदा आणि मर्दाचा बांधा

Kāṅdā āṇi mardātsā bāṅdhā

The onion is in form like a man, i. e. stout and plump.

13 कोंकणांत नारळ फुकट मिळतात

Koṅkaṇāṅta nāraḷa phukaṭa miḷatāta

Cocoa-nuts can be had for nothing in the Konkan! This must be understood as said by a person living in the Deccan where cocoa-nuts are dear. Because things are cheap in one place they are not necessarily so in another.

14 खंडीमध्यें पाव रती

Khaṅḍīmadhye pāva ratī

An ounce short in a cart-load. Why trouble about so trivial a matter?

15 खंडीस दहा मणाचें भोळें

Khaṅḍīsa dahā maṇātse bhoḷe

Ten hundredweights' mismeasurement in a ton. Any serious blunder. A *khaṅḍī* is twenty maunds, or 1280 seers.

16 चिंवचळें शेतचें आणि थोटें पांगळें पोटचें

Ciṁbacaḷe śetatse āṇi thoṭe pāṅgaḷe poṭatse

Sweepings but from our own field, halt and lame but our own child. Both are valued because our own.

17 जसा माल तसें मोल

Zasā māla tase mola

As the article so the price.

18 जळत घर भाड्यानें व जुने जोंधळे काढ्यानें घेऊं नये

Zaḷata ghara bhāḍyāne va zune zoṅdhaḷe kāḍhyāne gheū naye

Do not hire a burning house and do not take old zoṅdhaḷe with a promise to pay back in kind. It is usual to pay back one and a quarter or one and a half measure for every measure borrowed. To pay new grain for old in this way would be foolish.

19 जेथें धान्याचा भाव तेथें खाणाऱ्यांचा अभाव
Jethe dhānyātsā bhāva tethe khāṇāryāṅtsā abhāva

Where there is plenty of corn there are few eaters, e. g. a rich man with no family. See next.

20 जेथें नाहीं दाणा तेथें लेंकरांचा भरणा
Jethe nāhī dāṇā tethe leṅkarāṅtsā bharaṇā

Where there is no grain there are plenty of children. 365.

21 तूस कांडून हातास फोड
Tūsa kāṅḍūna hātāsa phoḍa

To blister the hand by pounding chaff. To spend strength in useless work.

22 नासलें मिरीं जोंधळ्याला हार जात नाहीं
Nāsale mirī zoṅdhaḷyālā hāra zāta nāhī

Spoilt pepper is not inferior to zoṅdhaḷe. The latter is a cheap coarse grain. Another form of the saying is—'Spoilt pepper is like bran.'

23 पिकेल डोण तर खाईल कोण
Pikela ḍoṇa tara khāīla koṇa

When the grain ripens who will eat it? Implying that where there is abundance it is not appreciated or not wanted.

24 बोलत्याचे कुळीत विकतात पण न बोलत्याचे गहू विकत नाहींत
Bolatyātse kuḷīta vikatāta paṇa na bolatyātse gahū vikata nāhīta

The talker sells his kuḷīta, the non-talker does not sell his wheat. A man must push his wares. *Kuḷīta* (*Glycine tomentosa*) is a common pulse given to animals and eaten by the very poor.

25 भ्रमाचा भोंपळा चौपाई मोकळा
Bhramātsā bhopaḷā tsaupāī mokaḷā

A suspicious-looking gourd and its four feet open. A dry gourd in which it was supposed that money had been hidden and which was found to be empty. An illusion dispelled.

26 रंगो रंगली देठीं पिकली
Raṅgī raṅgalī deṭhī pikalī

It has come to perfection, it is ripe on the stem. The figure of a chili which when red is ripe. Applied to that which has come to maturity.

27 वेलीस दुःख नाहीं वाळुकास दुःख नाहीं
Velīsa duḥkha nāhī vāḷukāsa duḥkha nāhī

Injury neither to the plant nor to the cucumber. So to act that neither of two friends will be injured.

28 सध्याच साळी पिकावी दुकाळीं
Sadhyātsa sāḷī pikāvī dukāḷī

He makes rice grow in famine time. Used where a person first earns and then eats. From a tale of Gautamṛiśi, who during a famine daily sowed, and daily caused to ripen, rice for his dinner.

29 सारा गांव शेती आणि कण नये हातीं
Sārā gāva śetī āṇi kaṇa naye hātī

The whole village is given to farming and not a single grain at hand.

(*b*) Implements.

30 आयत्यावर कोयता
Āyatyāvara koyatā

A chopper on what we had no labour in raising. It is easy to destroy what others have, with much trouble, established.

31 इळा आणि भोपळा
Iḷā āṇi bhopaḷā

The sickle and the gourd. Applied to man and wife, master and servant, &c., of uncongenial dispositions. The *bhopaḷā* is *Cucurbita hispida*.

32 इळा मोडून खिळा करणें
Iḷā moḍūna khiḷā karaṇe

To break up a sickle and make it into a nail. Applied to the selling, changing, or pawning of jewelry, whereby there is loss.

33 उजू पण इळ्या इतका वांकडा

Uzū paṇa iḷyā itakā vāṅkaḍā

Straight but crooked as a sickle. Fair looking but not trustworthy.

34 एरंडाचें गुऱ्हाळ

Eraṅḍātse gurhāḷa

A sugar-cane mill for the castor-oil plant. The two products are grown in the same field; their stems are similar; but sweetness cannot be crushed out of the castor-oil plant. No amount of pressure will get good from some men.

35 खोरें माती आपल्याकडे उपसतें

Khore mātī āpalyākaḍe upasate

A hoe draws soil towards us. Used where a man is working for selfish ends.

36 गाडीची वाट फासडीनें मोडावी

Gāḍīcī vāṭa phāsaḍīne moḍāvī

The track of a cart may be obliterated by a log of wood, i.e. by tying the wooden *phāsaḍe* behind the cart. When a man does something he wishes to conceal he has to depend on means outside himself, as e.g. taking another into his confidence.

37 चालत्या गाड्याला अडखळण कां

Tsālatyā gāḍyālā aḍakhaḷaṇa kā

Why impede a moving cart? Why should difficulties be made when matters are going smoothly?

38 चालत्या गाड्यास ओंगण कोणीही घालील

Tsālatyā gāḍyāsa oṅgaṇa koṇīhī ghālīla

Any one will grease the wheels of a cart in use. Any one will do menial acts for a prosperous man.

39 चालला तर गाडा नाहीं तर खोडा

Tsālalā tara gāḍā nāhī tara khoḍā

If it pay it is a cart; if not it is the stocks. Unless the cart earn enough to pay for keeping bullocks, &c., it will bring a man to the stocks.

40 जेथें जावें तेथें नांगरास पाळ

Jethe zāve tethe nāṅgarāsa pāḷa

Go where you will the plough meets with obstacles (roots).

41 जोडीवांचून गाडा ओढला जात नाहीं

Zoḍīvātsūna gāḍā oḍhalā zāta nāhī

The cart cannot be drawn without a pair (of bullocks). Two are better than one in bearing life's burden.

42 भरल्या गाड्यास सूप जड नाहीं

Bharalyā gāḍyāsa sūpa zaḍa nāhī

A corn-fan is not heavy in a loaded cart. Its weight is so trivial it makes not the slightest difference. One in great trouble does not feel trifles.

43 लांकडाची अधोली मोजील खंडोखंडी फोडली तर एक भाकरही भाजणार नाहीं

Lāṅkaḍācī adholī mozīla khaṅḍokhaṅḍī phoḍalī tara eka bhākarahī bhāzaṇāra nāhī

The two-seer wooden measure will measure cart-loads of grain, but if broken up will not bake even one loaf.

(c) Cultivators.

44 अडाणी कुणबी दुप्पट राबे

Aḍāṇī kuṇabī duppaṭa rābe

An ignorant kunbi does double work. The kunbi is the peasant farmer in Western India, about whose foolishness there are many proverbs. Another form adds the following :—*Kripaṇālā barave lāge* (The miser likes it well). Another form is :—*Heṅgāḍā kuṇabī duṇā rābe dhanyālā khartsa phāra lāge* (An unhandy kunbi works double; his landlord has to spend much for him).

45 असा कुणबी हाट्या वाटेवर लावी कांट्या

Asā kuṇabī hāṭyā vāṭevara lāvī kāṭyā

A kunbi so obstinate that he plants thorns across the path.

46 उदीम करितां सोळा बारा शेत करितां डोईवर भारा
Udīma karitā soḷā bārā śeta karitā ḍoīvara bhārā

If you trade expect losses, if you till the ground expect to carry loads.

47 कुणबीक जोरावर खरी पण एक नांगर नाहीं घरीं
Kuṇabīka zorāvara kharī paṇa eka nāṅgara nāhī gharī

The kunbi has good scope for farming but has not even one plough. The plough is a heavy pointed piece of hard wood.

48 कुणबी विळ्या इतका वांकडा
Kuṇabī viḷyā itakā vāṅkaḍā

A kunbi is as crooked as a sickle. Sometimes, in satire, *uzū* (straight) is used instead of 'crooked.'

49 कुणब्याचा बेटा ढुंगांत लंगोटा पण धर्माचा मोठा
Kuṇabyātsā beṭā ḍhuṅgāṅta laṅgoṭā paṇa dharmātsā moṭhā

A kunbi's son has on only a waistcloth, but is great at giving alms. Kunbis give liberally at harvest time. They believe that failure to do so would bring a curse on their fields.

50 कुणब्याची आई कुणब्यास व्याली
Kuṇabyācī āī kuṇabyāsa vyālī

The kunbi's mother gave birth to a kunbi!

51 कुणब्याची जात विळ्यासारखी वांकडी पण ठोकून होती नेटकी
Kuṇabyācī zāta viḷyāsārakhī vāṅkaḍī paṇa ṭhokūna hotī neṭakī

The kunbi caste is crooked like a sickle, but by beating it becomes straight.

52 कुणब्याची बेटी गव्हाची रोटी मळल्यानें तिला चव येती
Kuṇabyācī beṭī gavhācī roṭī maḷalyāne tilā tsava yetī

A kunbi's daughter and wheaten bread by pounding taste well. In Hindustani—'A kunbi's son is like wheat flour, the more it is pounded the sweeter it becomes.'

53 कुणब्याचें गेळें गुराख्यानें आलें
Kuṇabyātse geḷe gurākhyāne āle

The kunbi's earthen pot was earned by cow-herding.

54 कुणब्याचें पोर शहाणें झालें तर गोंधळ्याचीच कथा गाईल
Kuṇabyātse pora śahāṇe zhāle tara goṅdhaḷyācītsa kathā gāīla

If a kunbi's child become wise he will only be able to repeat a few rough songs. He never hears anything better than songs sung at *goṅdhaḷs*, i. e. at gatherings held occasionally at night where stories are recited with music.

55 कुणब्याचें बोलणें मुळाभर इकडे का मुळाभर तिकडे
Kuṇabyātse bolaṇe muḷābhara ikaḍe kā muḷābhara tikaḍe

A kunbi's talking is either a little on this side or a little on that, i. e. He is ignorant.

56 कुणब्याच्या जातीला आडवें ना उभें
Kuṇabyācyā zātīlā āḍave nā ubhe

A kunbi does not know an upright from a cross.

57 कुणब्याला जो म्हणेल आप त्याचा गाढव बाप
Kuṇabyālā zo mhaṇela āpa tyātsā gāḍhava bāpa

He who says a kunbi is devoted to him is a donkey. Because, as soon as the kunbi can do without his help, he will have nothing to do with him.

58 कुणब्यासारखा दाता नाहीं कुटल्यावांचून देत नाहीं
Kuṇabyāsārakhā dātā nāhī kuṭalyāvātsūna deta nāhī

There is no giver like a kunbi but he will not give without a thrashing. This is the treatment which influences him most.

59 कुळवाडी भाई आणि वांकडा तिकडा जाई
Kuḷavāḍī bhāī āṇi vāṅkaḍā tikaḍā zāī

A country-lout does everything crookedly. Kuḷavaḍī is used for a loutish kunbi.

60 चालते तिफणी बारागळ आणि कुणब्याची तारांबळ

Tsālate tiphaṇī bārāgaḷa āṇi kuṇabyācī tārāṁbaḷa

The kunbi is driven to distraction when the twelve-teethed harrow is being used. The land has to be cleaned at once after the Rains begin; the kunbi is at his wits' end with this unusual bustle.

61 जाणाऱ्याचें जातें आणि कोठाऱ्याचें पोट दुखतें

Zāṇāryātse zāte āṇi koṭhāryātse poṭa dukhate

The loss is the master's, and the storekeeper is worrying about it.

62 जोंधळे कुट्या नांगर गठ्या

Zoṅdhaḷe kuṭyā nāṅgara gaṭhyā

A zoṅdhaḷi-pounding clodhopper.

63 धनी नाहीं पास तर कुळवाड्याचा नास

Dhanī nāhī pāsa tara kuḷavāḍyātsā nāsa

If the master be not near, the kuḷavaḍi (i.e. he himself) will be ruined. He must look after his fields himself. *Kuḷavaḍi* is a vulgar term for a kunbi. 64, 70.

64 धनी नाहीं मेरे आणि शेत भरलें बेरें

Dhanī nāhī mere āṇi śeta bharale bere

The master does not move about, and the field is full of thorns. The *mere* is the field-border. 63, 70.

65 यजमान सुस्त आणि चाकर मस्त

Yajamāna susta āṇi tsākara masta

A lazy master and an insolent servant. The one causes the other.

66 रडत्याची शेती बोंबलत्याचें दुभतें

Raḍatyācī śetī boṁbalatyātse dubhate

The husbandry of a faint-hearted man; the dairy of a bellower. Dismal men without courage will not succeed in their work.

67 शेताआड चोरी आणि नवऱ्याआड शिंदळकी

Śetāāḍa tsorī āṇi navaryāāḍa śiṅdaḷakī

Thieving by one who owns a field and adultery by one who has a husband. These will not be detected. If the former steal wheat he will say it is from his own field. Literally, 'Thieving under cover of the field,' &c.

68 सदा पीक सदा भीक
Sadā pīka sadā bhīka

Perpetual crops, perpetual poverty. However good the kunbi's crops are he remains poor because of his habit of borrowing.

(*d*) Cultivation.

69 उकिरड्याची दैना बारा वर्षांनीं देखील फिटतें
Ukiradyācī dainā bārā varṣānī dekhīla phiṭate

Even such a thing as a dung-heap receives attention within twelve years. A poverty-stricken man comforts himself that his state may change in course of time.

70 उत्तम शेती पण धनी असावा खेतीं
Uttama śetī paṇa dhanī asāvā khetī

Farming is the best occupation, but the farmer himself must be in the field. 'The foot of the owner is the best manure for the land' (Spanish). 63, 64.

71 काळीवर नाहीं शेत व पांढरीवर नाहीं घर
Kāḷīvara nāhī śeta va pāṅḍharīvara nāhī ghara

No field on the black soil, no house on the white. Black soil is of course best for cultivation.

72 कुंपणानेंच शेत खाल्लें
Kuṁpaṇānetsa śeta khālle

The hedge ate the field. It was not repaired and stray cattle ate up the crop.

73 खडकावर पेरलें व्यर्थ गेलें
Khaḍakāvara perale vyartha gele

What was sown on the rock was wasted. It is useless to teach a dull person.

74 गोऱ्ह्याच्यानें शेतें आणि पोराच्यानें संसार होतें मग काय
Gorhyācyāne śete āṇi porācyāne saṁsāra hote maga kāya

Can a calf cultivate fields or a boy manage a household? The first requires a bullock, the second an adult.

75 जसें पिकेल तसें विकेल

Zase pikela tase vikela

As its ripeness so it will sell.

76 जसें पेरावें तसें उगवतें

Zase perāve tase ugavate

As we sow so it comes up.

77 जसें पेरावें तसें कापावें

Zase perāve tase kāpāve

As we sow so we reap.

78 दुकाळांत तेरावा महिना

Dukāḷānta terāvā mahinā

A thirteenth month in famine time. A famine is bad enough but the thirteenth month prolongs the evil. As the year is made up of lunar months this extra month is added every three years. It is named after the month it follows, as e.g. 'Extra *āṣāḍha*,' 'Extra *vaiśākha*.' To correct the excess which this causes there are occasionally only eleven months in the year. 79.

79 धोंडा आणि पिकाचा लोंढा

Dhoṅḍā āṇi pikātsā loṅḍhā

A thirteenth month and an overflowing harvest. 78.

80 पडलेलें शेण माती घेऊन उठतें

Paḍalele śeṇa mātī gheūna uṭhate

Fallen dung takes up earth with it, i. e. when it is picked up to be used for fuel. An evil person wins others to unite with him.

81 प्रेत झांकून ठेवावें अधीं पेरणीस जावें

Preta zhāṅkūna ṭhevāve adhī peraṇīsa zāve

Cover up the corpse, attend first to the sowing. Everything must be left so that the sowing may be done exactly at the right time.

82 मर्दाची मेर आणि गरतीचें दार

Mardācī mera āṇi garatītse dāra

The field's border shows the man, the door shows the woman. By the way these are kept one can tell the true man or the respectable woman.

83 वळणाचें पाणी वळणानेंच जाईल

Valaṇātse pāṇī valaṇānetsa zāīla

The water of the water-course will go in that very course. 'As the twig is bent the tree inclines' (English).

84 विहिरींत खारें तर पोहऱ्यांत कोठून येईल गोडें

Vihirīṅta khāre tara poharyāṅta koṭhūna yeīla goḍe

If there be salt water in the well will it be sweet in the draw-bucket? 1004.

85 शेत वाणीचें गांव सोयऱ्याचें

Śeta vāṇītse gāva soyaryātse

The field is good but a relative lives in the village. Grain has to be given to the relative from the field and this detracts from its value.

86 सरली सुगी आणि बैस उगी

Saralī sugī āṇi baisa ugī

The season has gone and—'Sit idle.' After the kunbi has disposed of his crop he is rather inclined to sit idle without doing anything.

II. ANIMALS.

(a) Domestic Animals. (b) Wild Animals. (c) Birds and Insects. (d) Fish. (e) Snakes.

(a) Domestic Animals.

87 अगे अगे म्हशी मला कां नेशी

Age age mhaśī malā kā neśī

O buffalo! why are you pulling me?

Thereby hangs a tale. A man used to be continually threatening his wife that he would leave the house and go away from her. A friend hinted that she should let him go, assuring her that he would not stay away long. Acting on this suggestion the next time her husband spoke of leaving her she told him to go. Surprised and mortified he went; and coming to the bank of the river he sat down there to think over the difficulty he had foolishly got himself into. Presently the village buffaloes came down to drink, his own among them. He now saw, as he thought, a way of getting home without humbling himself.

The plan was this, that as his buffalo had to go through the house to its yard at the back he would pretend that it was pulling him home against his will. So he followed the animal till it was near the door of the house, then he seized it by the tail and began shouting—'O buffalo! why are you pulling me?' In this way he tried to convince his wife that although he had returned it was against his wish. There was no more threatening after that.

Applied to a person who makes some foolish excuse.

88 अडकली गाय फटके खाय

Aḍakalī gāya phaṭake khāya

An entangled cow has to put up with a beating. One in difficulty has to bear much that is humiliating.

89 अडला नारायण गाढवाचे पाय धरी

Aḍalā nārāyaṇa gāḍhavātse pāya dharī

One in difficulty will supplicate even a donkey. The word *nārāyaṇa* is applied in many ways, e. g. to Vishnu, to money, to ringworm, and, as here, to an individual. 101.

90 अति शहाणा त्याचा बैल रिकामा

Ati śahāṇā tyātsā baila rikāmā

An over-wise man keeps his bullock unemployed. He thinks it will eat less! 'Penny wise, pound foolish' (English).

91 आंधळ्या गायींत लंगडी गाय प्रधान

Aṅdhaḷyā gāyīṅta laṅgaḍī gāya pradhāna

A lame cow is prime minister among blind cows. 115, 874.

92 आंधळ्याच्या गायी देव राखितो

Aṅdhaḷyācyā gāyī deva rākhito

God takes care of a blind man's cow.

93 अल्लाची गाय

Allācī gāya

God's cow, i. e. a cow dedicated to God and allowed to wander where it will for food. A homeless person.

94 अवलादीचें शिंगरूं अवलादीवरच जाईल

Avalādītse śiṅgarū avalādīvaratsa zāīla

A foal of good breed will grow up to be well bred. An Arab foal will become an Arab horse. Applied to family or caste.

95 असता चांगली अघाडी होती बरवी पिछाडी

Asatā tsāṅgalī aghāḍī hotī baravī pichāḍī

If the horse's halter be good the heel-ropes will serve their purpose. If there be a good leader an enterprise will be successful. 217.

96 असतां मांजर अंध उंदीर होतो धुंद

Asatā māṅzara aṅdha uṅdīra hoto dhuṅda

When the cat is blind the rat becomes bold.

97 अहो रूपं अहो ध्वनिः

Aho rūpaṁ aho dhvaniḥ

What a beauty! What a sweet voice! The donkey says to the camel, 'What a beauty you are;' the latter, not to be outdone, answers, 'What a sweet voice you have.' A satire on mutual and undeserved compliments.

98 आईचें दूध कीं गायीचें दूध

Āītse dūdha kī gāyītse dūdha

Mother's milk or cow's milk. Two similar matters about which there is little choice, both being good. 135.

99 आखूड शिंगी बहु दुधी अल्प मोली

Ākhūḍa śiṅgī bahu dudhī alpa molī

Short horns, much milk, small price. One who expects much at a low price. 'Short horns' is a mark of beauty.

100 आपली गाय परायाचा वेल खाय

Āpalī gāya parāyātsā vela khāya

Our cow, and it eats another man's creeper.

101 आपले गरजे गाढव राजे

Āpale garaze gāḍhava rāze

In time of need we call even a donkey King. 89.

102 आपलें वांसरूं दुसऱ्याचे गाईस प्यालें तर प्यालें

Āpale vāsarū dusaryātse gāīsa pyāle tara pyāle

If our calf drink some one else's cow's milk, why then, of course, it drinks it.

103 आला रसी आणि खबर कसी

Ālā rasī āṇi khabara kasī

It has swollen legs, and (you ask it) 'What news?' A horse, not able to walk, much less move about and hear the news. A foolish question. 430, 726, 973, 1076.

104 आलें अंगावर घेतलें शिंगांवर

Āle aṅgāvara ghetale śiṅgāvara

It suddenly came at me and I took it on my horns. A bullock tossing aside an attack. Something done without premeditation.

105 उकिरडा घोळी तरी तो फुंकून पाणी पितो

Ukiraḍā ghoḷī tarī to phuṅkūna pāṇī pito

He finds food on the dung-heap but sniffs before drinking water. A donkey eats dirty food but chooses clean water. Applied to a foolish person when urging him to be careful in one respect at least.

106 उघड झोंपा देत गाय

Ughaḍa zhopā deta gāya

He opens the gate and gives away the cow. Liberal with another's property. 1736.

107 उघड्या डोळ्यानें प्राण जात नाहीं

Ughaḍyā ḍoḷyāne prāṇa zāta nāhī

One is not dead who is wide awake. Said by the mice when they saw a cat pretending to be dead and yet watching them. One who wishes to harm others will be detected in some small matter.

108 उंट कोण्या कानीं बसेल ह्याचा नेम नाहीं

Uṅṭa koṇyā kānī basela hyātsā nema nāhī

There's no telling on which side the camel will lie down.

The story is that a camel was loaded on one side with green vegetables and on the other with earthen pots. On the journey the potter saw the camel frequently turn its head and nibble at the vegetables; it amused him so much that at last, being a foolish man, he laughed heartily at his friend the greengrocer. The latter, being a man of discernment, said nothing at first; but at mid-day when they stopped to rest the camel took it into its head to lie down, and what must it needs do but lie down on the side where the pots were, smashing them all to atoms; then he looked at the potter and remarked dryly, 'There's no telling on which side a camel will lie down.'

One should not laugh at the calamity of another for it may be his turn next. The potter is represented usually as being foolish.

109 उंट बुडतो शेळी ठाव विचारती

Uṅṭa buḍato śeḷī ṭhāva vicāratī

The camel is drowning and the goat asks him the depth of the water. The goat is only thinking whether she can cross or not. Self-interest. 345.

110 उंटावरचा शहाणा

Uṅṭāvaratsā śahāṇā

A wise man on a camel. One who gives foolish advice.

Taken from the following story. In a certain village there was a man who kept a large earthen jar (a *rānjan*) of water in the yard near his house. One day his buffalo went to drink out of it, but as it could not reach the water a person standing by gave its head a push and the horns became so fixed inside the *rānjan* that it could not get its head out again. Here was a fix. No one knew what to do so that the buffalo might be free, and the master was away from home. At last there came along a man riding on a camel, who hearing what the difficulty was, said—'Never mind, if you let me and my camel in, I will soon set the animal free.' The doorway into the compound was small, but the man said—'Knock it down; that can be rebuilt, but a dead buffalo can't be brought to life again.' So they knocked down the doorway for the man on the camel to go in. After looking on a moment he suggested the remedies which the others had already tried, till, seeing that they were useless, he said—'I can do nothing more; rather than let the buffalo die like this, better kill it.' To this the woman of the house agreed, as they could think of nothing else. So he killed it; but still the head was inside the *rānjan*. What could be done? A happy thought occurred to him that if he smashed the *rānjan* the head would come out. He suggested this and they all agreed. Meanwhile the master came along and looked with dismay at the desolation around him; his wall broken down, his buffalo lying dead and his *rānjan* smashed to pieces! It had not occurred to this wiseacre to get off his camel before entering the doorway, and to break the *rānjan* instead of killing the buffalo. The master would have quarrelled with him, but he was a Muhammadan and he could do nothing; so he let him go and hence the proverb.

111 उड्या पुरवेल पण पड्या पुरवत नाहीं

Uḍyā puravela paṇa paḍyā puravata nāhī

The frisky bullock will do but the one that lies down will not do. There is more hope of a rash than of an indolent man.

112 उंदराला मांजर साक्ष

Uṅdarālā māṅzara sākṣa

The cat as a witness for the rat! Summon not your enemy to befriend you.

113 एकानें गाय मारली म्हणून दुसऱ्यानें वासरूं मारूं नये
Ekāne gāya māralī mhaṇūna dusaryāne vāsarū mārū naye

Because one killed a cow another should not kill a calf. The cow is sacred. Because one does a great evil another may not do a smaller one.

114 एके काठीनें हांकणें
Eke kāṭhīne hākaṇe

To drive with one stick. Different sticks should not be used for driving different animals. Impartiality.

115 ओसाड गांवीं गाढवी सवासिनी
Osāḍa gāvī gāḍhavī savāsinī

A donkey will serve as a matron in a deserted village. The word means 'a woman whose husband is living' as opposed to a 'widow' who may not share in festivities which are held at various times. 91, 874.

116 कसायास गाय धारजिणी
Kasāyāsa gāya dhārajiṇī

The cow is propitious to the beef-butcher. He treats her cruelly yet she is submissive to him. Servants pay attention to a strict master: a hard man's friends are subservient to him. The saying is also quoted of the goat (*śeḷī*) and the mutton-butcher (*khāṭaka*). Many proverbs enforce the view that kindness is weakness, while harshness towards inferiors will ensure submissive service. 643, 1671.

117 काडी चोर तो पाडी चोर
Kāḍī tsora to pāḍī tsora

He who will steal a match will steal a calf.

118 कुत्र्याचें गोत आणि कोळ्याचें सूत
Kutryātse gota āṇi koḷyātse sūta

A dog's kindred and a spider's web. 'Ill weeds grow apace (English).

119 कुत्र्याचें जिणें आणि फजितीला काय उणें

Kutryātse jiṇe āṇi phajitīlā kāya uṇe

In a dog's life there is no lack of wretchedness. Applied to those who lead 'a dog's life.'

120 कुत्र्याचे पाय मांजरावर व मांजराचे पाय उंदरावर

Kutryātse pāya māṅzarāvara va māṅzarātse pāya uṅdarāvara

The dog's paws were on the cat and the cat's paws were on the rat. Quarrels in a household.

121 कुत्र्याचें शेंपूट कितीही दिवस नळकांड्यांत घातलें तरी अखेरीस वांकडें तें वांकडें

Kutryātse śeṁpūṭa kitīhī divasa naḷakāṅḍyāṅta ghātale tarī akherīsa vāṅkaḍe te vāṅkaḍe

However many days you keep a dog's tail in a pipe yet to the last it will remain crooked. Some characters cannot be reformed.

122 कुत्र्याच्या शेंपटीवर पाय देऊं नका

Kutryācyā śeṁpaṭīvara pāya deū nakā

Do not tread on a dog's tail.

123 कोणाच्या गाईम्हशी व कोणास उठाबशी

Koṇācyā gāīmhaśī va koṇāsa uṭhābaśī

One man's cows and buffaloes, and another's the trouble of them. One owns and enjoys, another has all the work.

124 खट गाय खाटकाचे घरीं बरी

Khaṭa gāya khāṭakātse gharī barī

A bad cow is best in the house of the butcher.

125 खडण गुरां बहु दूध

Khaḍaṇa gurā bahu dūdha

A troublesome beast and much milk. A rogue is clever at work.

126 गाढव ओतार्‍याचें आणि बाईल म्हातार्‍याची

Gāḍhava otāryātse āṇi bāīla mhātāryācī

A smelter's donkey and an old man's wife. Neither receives much attention or happiness. Notice the play on the word *bāīla*.

127 गाढव मारतें लाथा बैल मारी शिंग

Gāḍhava mārate lāthā baila mārī śiṅga

A donkey kicks, a bullock gores.

128 गाढव म्हणे माझी हरळी मऊ

Gāḍhava mhaṇe māzhī haraḷī maū

The donkey says—'My grass is tender.' An ignorant man thinks what he has better than things which he knows nothing about.

129 गाढवांचा गोंधळ लाथांचा सुकाळ

Gāḍhavāṅtsā goṅdhaḷa lāthāṅtsā sukāḷa

Where there is a gathering of donkeys kicking is cheap.

130 गाढवाचा घोडा बनविणें

Gāḍhavātsā ghoḍā banaviṇe

To turn a donkey into a horse.

From one of the many stories told about Birbal, the Brahman minister, or pandit, of the Muhammadan King, Akbar. The King said to him in fun—'Birbal! make me into a Brahman.' He answered—'Let me have a few days to think of it and I will do my best.' Shortly after this, knowing that the King was to drive in a certain direction, Birbal procured a donkey and stood with it at the road side until the King came. As he drew near Birbal began to curry the donkey with all his might. This sight led the King to stop and to laughingly enquire what foolish thing he was doing. And then Birbal replied—'I am turning a donkey into a horse!' 'How can that ever take place?' asked the King. To which Birbal answered—'If that cannot take place, how can a Muhammadan become a Brahman?'

131 गाढवानें खाल्लें पाप ना पुण्य

Gāḍhavāne khālle pāpa nā puṇya

In a donkey's eating there is neither sin nor merit. As contrasted with the cow in whose eating there is supposed to be merit.

132 गाढवास गुळाची चव काय

Gāḍhavāsa guḷācī tsava kāya

What taste has a donkey for sugar?

133 गाढवास टोणपा तेजीस इशारा

Gāḍhavāsa ṭoṇapā tejīsa iśārā

A donkey requires a blow, a sign is enough for an Arab mare. Sometimes 'country pony' is quoted instead of 'donkey.'

134 गाय घोरे गोठा भरे बैल घोरे धनी मरे

Gāya ghore goṭhā bhare baila ghore dhanī mare

If the cow snore the cow-house will fill, if the bullock snore the master will die. Superstition. The latter part implies perhaps that the bullock is weak and will not be able to work and support his master.

135 गाय माय तिची सेवा करीत जाय

Gāya māya ticī sevā karīta zāya

A cow and a mother should be waited upon. 98.

136 गाय मारकी असती तिचीं शिंगें लांब नसती

Gāya mārakī asatī ticī śiṅge lāṁba nasatī

If a cow were given to butting its horns would not be long. Its owner would have cut them.

137 गाय स्वघरीं सिंह बाहेरी

Gāya svagharī siṁha bāherī

A cow in his own house, a lion outside. He is under petticoat government at home. Many similar expressions are used.

138 गायीचा खूर तिखट

Gāyītsā khūra tikhaṭa

A cow's hoof is sharp.

139 गायीचे गेळीं म्हशीचे वेळीं

Gāyītse geḷī mhaśītse veḷī

The cow on coming in from pasture, the buffalo at the set time, i. e. the milking should be done then.

140 गायीला वासराचें व बायकोला पोराचें मिष

Gāyīlā vāsarātse va bāyakolā porātse miṣa

The calf is an excuse for the cow, and the child is an excuse for the wife. It will spare them a beating.

141 गायीस नाहीं चारा व शेतामध्यें भारा

Gāyīsa nāhī tsārā va śetāmadhye bhārā

The cow has no fodder and there is a bundle in the field. Provision elsewhere does not relieve one's difficulty.

142 गुरूं काढितें भूक आणि पोर काढितें दुःख
Gurū kāḍhite bhūka āṇi pora kāḍhite duḥkha

An animal endures hunger, a child endures pain.

143 घरचा भारा आणि शेतचा वारा
Gharatsā bhārā āṇi śetatsā vārā

A bundle of fodder at home and the air of the field. The latter is as good as the former.

144 घोडा आपला दाणा वाढवून खातो
Ghoḍā āpalā dāṇā vāḍhavūna khāto

The horse increases his supply of grain. The better he works the better he is fed: so with a good servant.

145 घोडा जेरबंदीं मनुष्य संबंधीं
Ghoḍā jerabaṅdī manuṣya saṁbaṅdhī

A horse by a martingal, a man by acquaintance. They are known in these ways. 189, 1803.

146 घोडा मैदान पुढेंच आहे
Ghoḍā maidāna puḍhetsa āhe

The horse and the meadow are both before us. A desired combination. 'The hour has come and also the man' (English). Sometimes simply *Hā ghoḍā he maidāna.* 474.

147 घोडी मेली ओझ्यानें व शिंगरूं मेलें हेलपाट्यानें
Ghoḍī melī ozhyāne va śiṅgarū mele helapāṭyāne

The mare was worn out by carrying burdens, the colt by going to and fro after her. Applied to master and dependant.

148 घोडें खाई भाडें
Ghoḍe khāī bhāḍe

The horse eats his earnings. 'The horse is eating his head off' (English).

149 घोड्याची परीक्षा जिनावरून होत नाहीं
Ghoḍyācī parīkṣā jināvarūna hota nāhī

A horse cannot be judged by the saddle.

150 घोड्याच्या पायीं येणें आणि मुंगीच्या पायीं जाणें
Ghoḍyācyā pāyī yeṇe āṇi muṅgīcyā pāyī zāṇe

To come with the legs of a horse, to go with the legs of an ant. To come quickly and be very slow to go. Relatives, trouble, illness, &c. Sometimes 'elephant' instead of 'horse.'

151 घोड्यावर हौदा आणि हत्तीवर खोगीर
Ghoḍyāvara haudā āṇi hattīvara khogīra

A houdah on the horse, a saddle on the elephant. The misuse of things.

152 घोड्यावरील दोघांपैकीं एक मागें असावयाचाच
Ghoḍyāvarīla doghāpaikī eka māge asāvayātsātsa

When two ride a horse one must be behind. There must be different degrees in life.

153 चढणीस घोडा उतरणीस रेडा
Tsaḍhaṇīsa ghoḍā utaraṇīsa reḍā

For up-hill work, a horse; for down-hill, a buffalo.

154 चारू तो वारू
Tsārū to vārū

The well-fed (horse) will be a horse indeed.

155 चुकलें गुरूं अखरास पहावें
Tsukale gurū akharāsa pahāve

Look for a lost animal on the village green. The *akhar* is the place near a village where the cattle assemble before being driven out to graze.

156 चोरीं नेलें घोडें एक बसो किंवा दोन बसोत
Tsorī nele ghoḍe eka baso kiṁva dona basota

Now the horse is stolen let one or let two sit on it. We do not trouble about a thing which is no longer ours.

157 जन्मा आला हेला पाणी वाहतां मेला
Janmā ālā helā pāṇī vāhatā melā

The he-buffalo came into the world and spent its life in carrying water. A *helā* is commonly used by water-carriers.

158 जागेल त्याची वांठ आणि निजेल त्याचा टोणगा
Zāgela tyācī vāṭha āṇi nizela tyātsā ṭoṇagā

He who keeps awake gets the female-calf, he who sleeps the male. The former is valued for its milk.

159 जेथें गाय व्याली तेथेंच खूर खांडावें
Jethe gāya vyālī tethetsa khūra khāṅḍāve

Where the cow is confined there clean the calf's hoofs. Do a thing on the spot, at the time, &c.

160 ज्याचें त्याला गाढव ओझ्याला
Jyātse tyālā gāḍhava ozhyālā

The load is the owner's, the donkey has to carry it.

161 ढवळ्या शेजारीं बांधला पोंवळा वाण नाहीं पण गुण लागतो
Ḍhavaḷyā śezārī bāṅdhalā povaḷā vāṇa nāhī paṇa guṇa lāgato

'Coral' was tied near the white bullock, he contracts his bad qualities but not his colour.

162 तान्हीला लावा वनीं व पारठीला लावा थानीं
Tānhīlā lāvā vanī va pāraṭhīlā lāvā thānī

Send the new-born calf into the fields, let the full-grown calf drink the milk. Inverting the natural order.

163 तान्हेली गाय चिखल खाय
Tānhelī gāya cikhala khāya

A thirsty cow will eat mud.

164 थोरा घरचें श्वान त्यास देती सर्वही मान
Thorā gharatse śvāna tyāsa detī sarvahī māna

In a great house even the dog is respected.

165 दिले गाय दांत कां नाहीं
Dile gāya dāta kā nāhī

A gift-cow—'Why has it no teeth?' 'Don't look a gift-horse in the mouth' (English). Sometimes the first word is *dharmācī*. 169.

166 दुभत्या गाईच्या लाथा गोड

Dubhatyā gāicyā lathā goḍa.

The kicks of a cow in milk are sweet.

167 दूध गाईचें फूल जाईचें

Dudha gāitse phūla zāitse

The milk of a cow: flowers of the Zai tree. The best of their kind. 1270, 1907.

168 धनगराचें कुत्रें लेंड्यापाशीं ना मेंढ्यापाशीं

Dhanagarātse kutre leṇḍyāpaśī nā meṇḍhyāpāśī

The shepherd's dog is not near the manure heap nor near the sheep. Anything not in its usual place. 'The washerman's dog is neither at home nor at the washing-place' (Hindustani).

169 धर्माची गाय कांट्या खाय

Dharmācī gāya kāṇṭyā khāya.

A gift-cow eats thorns. No one values it. The two last words may be *dātakhiḷī khāya* (gets lock-jaw), or, *dāta nā dāḍhā* (has neither teeth nor grinders). 165.

170 पाण्यांत म्हैस व वर मोल

Pāṇyānta mhaisa va vara mola.

To settle the price of a buffalo while she is lying in the water. 'To buy a pig in a poke' (English).

171 पुढील जोत तसें मागील जोत

Puḍhīla zota tase māgīla zota.

As the front yoke (of oxen) so the back.

172 फिरे तो चरे

Phire to tsare

The animal that moves about will find pasture. 'The hand of the diligent maketh rich.' To this may be added *Base to phase* (and he who sits will stick).

173 बसणार असेल खरमरीत तर तेजी चाले झरझरीत

Basaṇāra asela kharamarīta tara tejī tsāle zhara-zharīta

If the rider be smart the mare will go fast. A strict master will

get good work from his servants. The first word may also be *rāūta* (horseman).

174 बिगारीचें घोडें व तरवडाचा फोंक

Bigārītse ghoḍe va taravaḍātsā phoka

A hired horse and a Taravad branch. This plant is *Cassia auriculata.* Who cares how much he beats a hired horse? 181.

175 बिद्रीचें गाढव बिद्रीलाच येणार

Bidītse gāḍhava bidīlātsa yeṇāra

The donkey of a certain lane will come back to that very lane. A man may boast as he will of his origin but he will be found out at last.

176 बैल गाभण तर म्हणे नव्वा महिना

Baila gābhaṇa tara mhaṇe navvā mahinā

'*The bull is pregnant.*' *He answers* '*Yes, nine months.*' Not a refined but an amusing illustration of blind flattery, assenting to any absurdity and even exaggerating it with the hope of gaining favour. The last phrase may be also *pāyalī pāyalī dūdha deto* (it gives gallons of milk). 1200.

177 बैल गेला झोपा केला

Baila gelā zhopā kelā

When the bullock was lost he made a gate for the enclosure. 'To shut the stable-door after the horse is stolen' (English, &c.).

178 बैलानें रडावें तों गोणीच रडते

Bailāne raḍāve to goṇītsa raḍate

When the bullock should cry out the sack is doing so. The pack-bullock might complain but why should his load complain? The real sufferer bears patiently.

179 भरंवशाचे म्हशीस टोणगा

Bharavaśātse mhaśīsa ṭoṇagā

The trusted buffalo brought forth a male calf.

180 भागीचें घोडें किवणानें मेलें

Bhāgītse ghoḍe kivaṇāne mele

The horse which belonged to partners died of sores.

181 भाड्याचें घोडें ओझ्यानें मेलें
Bhāḍyātse ghoḍe ozhyāne mele

The hired horse died from its load. 174.

182 भुकेलें गुरूं वळचणी आढळतें
Bhukele gurū vaḷatsaṇī āḍhaḷate

The hungry animal will be found under the house-eaves. When grazing is scanty it is eager to get back into its stall.

183 मांजर आपल्या पोरांस खातें तें उंदरांस कसें सोडील
Māṅzara āpalyā porāsa khāte te uṅdarāsa kase soḍīla

If the cat eat her own offspring will she spare mice?

184 मांजराचा खेळ होतो पण उंदराचा जीव जातो
Māṅzarātsā kheḷa hoto paṇa uṅdarātsā jīva zāto

What is play to the cat is death to the rat.

185 मांजरानें दूध पाहिलें परंतु बडगा कोठें पाहिला
Māṅzarāne dūdha pāhile paraṅtu baḍagā koṭhe pāhilā

The cat has seen the milk but not the bludgeon. She will be caught one day in the act of stealing.

186 मांजरीचे उंदरांस धरण्याचे दांत वेगळे व तिचे पिल्लांस धरण्याचे दांत वेगळे
Māṅzarītse uṅdarāsa dharaṇyātse dāta vegaḷe va titse pillāsa dharaṇyātse dāta vegaḷe

The cat's teeth for holding mice and her teeth for holding her young are different. 249.

187 माजला वसू खायास काळ
Māzalā vasū khāyāsa kāḷa

A bull in rut is death to food.

188 माझें घोडें जाऊं द्या पुढें
Māzhe ghoḍe zāū dyā puḍhe

My horse, and let it go in front.

189 मुख पाहून मुशाहिरा आणि घोडा पाहून खरारा
Mukha pāhūna muśāhirā āṇi ghoḍā pāhūna khararā

Give wages according to a man's appearance and use the curry-comb according to the horse's condition. 145, 1803.

190 मेलें मेंढरूं आगीस भीत नाहीं
Mele meṅḍharū āgīsa bhīta nāhī

A dead sheep does not fear the fire. Sometimes the first words are 'a corpse.'

191 मेल्या म्हशीस बारा शेर दूध
Melyā mhaśīsa bārā śera dūdha

The dead buffalo gave twelve quarts of milk! Six or eight is considered good. De mortuis nil nisi bonum. 512.

192 मोठा घोडा मस्तीवान थोडा
Moṭhā ghoḍā mastīvāna thoḍā

A big horse is not frisky. A great man acts gently.

193 म्हशीचीं शिंगें म्हशीला जड नाहींत
Mhaśīcī śiṅge mhaśīlā zaḍa nāhīta

A buffalo's horns are not heavy to a buffalo. Applied e.g. to a poor man and his children.

194 राजाचें घोडें आणि खासदार उडे
Rājātse ghoḍe āṇi khāsadāra uḍe

The King's horse and the officer dances. 1576.

195 रेडा तो रेडा धारभर तरी ओढा
Reḍā to reḍā dhārabhara tarī oḍhā

A buffalo (m.) is a buffalo, and a brooklet is a stream. Both appear harmless but may be dangerous.

196 रेड्याचें जोत आणि बायकांचें गोत
Reḍyātse zota āṇi bāyakāṅtse gota

A buffalo's yoke-band, and wives' relatives. The former large, the latter numerous.

197 लंगडें तर लंगडें आणि गांवखरीं चरेना

Laṅgaḍe tara laṅgaḍe āṇi gāvakharī tsarenā

Although lame it will not graze near the village. One with little ability who attempts great things.

198 लगामाला मागें दाण्याला पुढें

Lagāmālā māge dāṇyālā puḍhe

It shrinks back from the bridle but presses forward for grain. Slow to work, eager for food.

199 वाटोळ्या खुराचा नाश करील घरादाराचा

Vāṭoḷyā khurātsā nāśa karīla gharādārātsā

He who has a round hoof will be the destruction of the house. Especially a horse, but also a man. Feet are lucky or unlucky.

200 वादीकरितां म्हैस मारणार

Vādīkaritā mhaisa māraṇāra

To kill a buffalo in order to obtain a strip of leather (from its hide).

201 वेसणीला झटका दिला म्हणजे नाकाला कळ लागती

Vesaṇīlā zhaṭakā dilā mhaṇaje nākālā kaḷa lāgatī

If you jerk the (bullock's) nose-string its nose will feel a sharp pain. Severe measures must be taken in some cases.

202 व्याली आणि चाटायास विसरली

Vyālī āṇi tsāṭāyāsa visarali

The cow calved and forgot to lick. Applied to a neglectful mother.

203 शंभर सुवेतें पुरवतील पण एक दुवेत पुरवत नाहीं

Śaṁbhara suvete puravatīla paṇa eka duveta puravata nāhī

An animal may bear a hundred good confinements but may not be able to bear one miscarriage. The latter part may also mean 'bear once the birth of twins.'

204 शहरांतलें व्हावें कुत्रें पण गांवड्यांतलें होऊं नये माणूस

Śaharāṅtale vhāve kutre paṇa gāvaḍyāṅtale hoū naye māṇūsa

Better be a dog in the city than a man in the hamlet.

205 शिंकें तुटलें बोक्याचें साधलें
Śiṅke tuṭale bokyātse sādhale

The suspended net (of victuals) broke and the cat was profited. Sometimes the two verbs are *suṭale* and *banale.*

206 शिंग तिकडे शिंगोटी
Śiṅga tikaḍe śiṅgoṭī

Where there's a horn there's a horn-duty.

207 शिंगें मोडून वासरांत शिरणें
Śiṅge moḍūna vāsarāṅta śiraṇe

To break off one's horns and to go among the calves. An old person trying to appear young.

208 शेट शहाणा आणि बैल पाठवळ
Śeṭa śahāṇā āṇi baila pāṭhavaḷa

A wise master and a trained bullock, i. e. a bullock trained for riding. Two good things combined.

209 शेळीचा जातो जीव खाणार म्हणे वातड
Śeḷītsā zāto jīva khāṇāra mhaṇe vātaḍa

The goat gives her life; the eater says it is tough. Blame instead of praise.

210 शेळीचे कान खाटका हातीं
Śeḷītse kāna khāṭakā hātī

The goat's ears in the hands of a butcher. One in the clutches of another.

211 सोकली मेंढी तेंच रान धुंडी
Sokalī meṅḍhī tetsa rāna dhuṅḍī

A sheep will frequent the pasture where it has found fodder. Grazing is scanty during many months.

(*b*) Wild Animals.

212 अघटित वार्ता कोल्हें गेलें तीर्था
Aghaṭita vārtā kolhe gele tīrthā

Incredible news! A jackal gone on a pilgrimage.

213 अडक्याला हत्ती पण पोसायाला नाहीं शक्ति
Aḍakyālā hattī paṇa posāyālā nāhī śakti

An elephant for a penny but no power to feed it.

214 अडलें कोल्हें मंगळ गाय
Aḍale kolhe maṅgaḷa gāya

A distressed jackal sings sweetly. Pretends he is not in trouble.

215 अस्वलाच्या अंगाला केशांचा दुकाळ
Asvalācyā aṅgālā keśāṅtsā dukāḷa

There's a famine of hair on the body of the bear!

216 अस्वलीच्या अधीं किंक फोडावी
Asvalīcyā adhī kiṅka phoḍāvī

To cry out before the bear does. People believe that after the bear growls at them it becomes deaf, and that only by shouting out before it can do so is there a chance of frightening it away. In a quarrel, &c., he who has the first opportunity of explaining his case is generally believed.

217 आकाशाची कुऱ्हाड कोलह्याच्या दांतावर
Ākāśācī kurhāḍa kolahyācyā dātāvara

Heaven's axe on the teeth of the jackal. Its teeth stick out in front. The leader of an enterprise. God's punishment falls on the leader. 95.

218 उंदराच्या पोरानें लोखंडाशीं खेळूं नये
Uṅdarācyā porāne lokhaṅḍāśī kheḷū naye

A rat's young one should not play with iron.

219 कारकुनाचें लिहिणें उंदराची खाद
Kārakunātse lihiṇe uṅdarācī khāda

The clerk's writing is fit food for a rat.

220 कोल्हा आणि बुद्धीला भला
Kolhā āṇi buddhilā bhalā

A jackal's intellect is great. Like the fox he is always represented as being shrewd and cunning.

221 कोल्हें कांकडीस राजी
Kolhe kāṅkaḍīsa rājī

A jackal is satisfied with a cucumber.

222 कोल्ह्याचे शिकारीस वाघाचा सरंजाम घ्यावा
Kolhyātse śikārīsa vāghātsā saraṅjāma ghyāvā

When hunting a jackal take the weapons used in hunting a tiger. Or, the first may be 'hare.' Do not underrate difficulties.

223 घूस मागें पाहती तर उरीं फुटून मरती
Ghūsa māge pāhatī tara urī phuṭūna maratī

If the bandicote could see behind her she would break her heart and die. Judgments about to fall are mercifully hidden.

224 घेग घोरपडी मान तर म्हणे टाक माझ्या धांवेवर
Ghega ghorapaḍī māna tara mhaṇe ṭāka māzhyā dhāvevara

O iguana! accept this mark of respect: she says 'Throw it down near my hole.' Respect should not be shown where unappreciated.

225 घोरपडीबाई तुझी पाठ कशी तर म्हणे रेशमापेक्षां मऊ
Ghorapaḍībāī tuzhī pāṭha kaśī tara mhaṇe reśamāpekṣā maū

Mrs. Iguana! What sort of a back is yours? She says 'Softer than silk.' It is really hard and rough.

226 जाईल तर हत्ती नाहीं तर मुंगी सुद्धां जाणार नाहीं
Zāīla tara hattī nāhī tara muṅgī suddhā zāṇāra nāhī

An elephant may be lost and not be missed, or else an ant even cannot go without being noticed. Mismanagement. Or, the last part may be *suī dekhīla aḍatī* (or else a needle even cannot, &c.). 959.

227 ज्याचा माल त्याला हाल कोल्हीं कुत्रीं पडलीं लाल
Jyātsā māla tyālā hāla kolhī kutrī paḍalī lāla

He whose possession it is has trouble, jackals and dogs grow fat on it.

228 ज्याच्या हातीं ससा तो पारधी

Jyācyā hātī sasā to pāradhī

He who has caught the hare is the hunter. 'He plays well who wins' (English).

229 डोंगर कोरला उंदीर काढला

Ḍoṅgara koralā uṅdīra kāḍhalā

To excavate a mountain and take out a rat. 'The mountain was in labour and brought forth a mouse.'

230 तळ्याच्या आशेनें सुसर मेली

Taḷyācyā āśene susara melī

The crocodile died in the hope of finding a pond.

231 धान्य तेथें घुशी निधान तेथें विंवशी

Dhānya tethe ghuśī nidhāna tethe viṁvaśī

Where there is grain there are bandicotes; where there is treasure there is a wasteful wife. 4.

232 बहुत देखिले टिळेटाळे पण चिखलास नाहीं पाहिले डोळे

Bahuta dekhile ṭiḷeṭāḷe paṇa cikhalāsa nāhī pāhile ḍoḷe

I have seen many forehead-marks but I have never seen eyes in mud.

Once upon a time a crocodile and a jackal were friends. One day the jackal invited the crocodile to dinner, but he prepared it up in a tree and sat there calling to his friend to come up, which of course he could not do. To take revenge the crocodile determined to invite the jackal. After naming the time he said to him—'You will find a small hole down by the river, into which enter without fear, and you will there find dinner ready.' When the jackal went he found a suspicious-looking hole which he would not enter. The crocodile urged him and said his house was farther down, but the jackal saw two twinkling eyes above the hole and refused to go in. Keeping at a safe distance he remarked—'I have seen many forehead-marks but I have never seen eyes in mud.'

233 बक्षीस द्यावा हत्ती हिशेबीं सोडूं नये रती

Bakṣīsa dyāvā hattī hiśebī sodū naye ratī

Give an elephant as a present, but do not omit a farthing in your accounts. Be generous but keep your accounts accurately. A shorter form is *Hiśebāsa ratī va bakṣīsasa hattī.*

234 मनावर धरील तर वाघाला मारील
Manāvara dharīla tara vāghālā mārīla

If he make up his mind he will kill a tiger.

235 माकड गेलें लुटी आणि आणल्या दोन मुठी
Mākaḍa gele luṭī āṇi āṇalyā dona muṭhī

A monkey went thieving and brought back two handfuls.

236 माकडाला दिला मेवा खाऊं कां ठेऊं
Mākaḍālā dilā mevā khāū kā ṭheū

Fruit was given to the monkey, (he says) 'Shall I eat it? or shall I keep it?'

237 मारावा तर हत्ती व लुटावें तर भांडार
Mārāvā tara hattī va luṭāve tara bhāṅḍāra

If you kill, kill an elephant; if you rob, rob a treasury.

238 माळ्याची मका व कोल्ह्याचें भांडण
Māḷyācī makā va kolhyātse bhāṅḍaṇa

The farmer's Indian corn and jackals quarrel about it.

239 मुंगी होऊन साखर खावी पण हत्ती होऊन लांकडे फोडूं नयेत
Muṅgī hoūna sākhara khāvī paṇa hattī hoūna lāṅkaḍe phoḍū nayeta

Better be an ant and eat sugar than be an elephant and chew wood.

240 लकडीवांचून मकडी वठणीस येत नाहीं
Lakaḍīvātsūna makaḍī vaṭhaṇīsa yeta nāhī

Without a stick the monkey will not be tractable. A beating is very generally held to be the right treatment for inferiors.

241 वाघ म्हटलें तरी खातो वाघोबा म्हटलें तरी खातो
Vāgha mhaṭale tarī khāto vāghobā mhaṭale tarī khāto

If we address him as 'Tiger' he will eat us, if we address him as 'Mr. Tiger' he will eat us.

242 वाघाची खोड काढूं नये
Vāghācī khoḍa kāḍhū naye

Do not excite a tiger. 'Arouse not the sleeping lion' (English).

243 वाघाचे वाडे वसत नाहींत

Vāghātse vāḍe vasata nāhīta

Tigers do not live in flocks.

244 सगळ्यांचीं पावलें हत्तीचे पावलांत

Sagaḷyāñcī pāvale hattītse pāvalānta

The footprints of all (animals) are included in an elephant's. The work, fame, &c., of subordinates are included in their superior's.

245 ससा भानवशीं सांपडला

Sasā bhānavaśī sāṁpaḍalā

The hare was found at the stove.

246 हत्ती गेला आणि शेंपटाला कोण रुसतो

Hattī gelā āṇi śeṁpaṭālā koṇa rusato

When the elephant is gone who is annoyed because the tail also is gone? When suffering from a great loss who thinks of a trivial one? The last part of the phrase may be *śeṁpaṭaśī aḍakalā* (the elephant went but was caught by the tail). Another variety is *śeṁpuṭa urale* (the elephant has gone but his tail is left).

247 हत्ती चालतो कुत्रे भुंकतात

Hattī tsālato kutre bhuṅkatāta

The elephant walks on (although) dogs bark. A great man heeds not the barking of curs. 535.

248 हत्तीचें ओझें हत्तीनें उचलावें

Hattītse ozhe hattīne utsalāve

Only an elephant can carry an elephant's load. Only a great man can do a great man's work.

249 हत्तीचे दांत खायाचे वेगळे व दाखवावयाचे वेगळे

Hattītse dāta khāyātse vegaḷe va dākhavāvayātse vegaḷe

An elephant has one set of teeth for eating another for show. The latter are its tusks. A dissembler. 186.

250 हत्तीचे दांत नाहीं मागें जात

Hattītse dāta nāhī māge zāta

An elephant's tusks are not drawn back (into the mouth). A great man will not retract his promise.

251 हत्तीच्या आहारामध्यें लाखो मुंग्यांचा आहार चालतो
Hattīcyā āhārāmadhye lākho muṅgyāṅtsā āhāra tsāḷato

Myriads of ants can feed on the crumbs of an elephant's meal.

252 हत्तीच्या दाढेमध्यें मिऱ्याचा दाणा
Hattīcyā dāḍhemadhye miryātsā dāṇā

A peppercorn in the tooth of an elephant. 'A drop in the ocean.

253 हत्ती पोसवतो पण मुलगी पोसवत नाहीं
Hattī posavato paṇa mulagī posavata nāhī

One can support an elephant but not a daughter. Every effort must be made to get the girl married in childhood.

254 हत्तीबरोबर बैलाचें वारगोळें
Hattībarobara bailātse vāragoḷe

A bullock yoked with an elephant.

255 हत्तीला अंकुश केवढा पाहिजे
Hattīlā aṅkuśa kevaḍhā pāhije

How large a goad an elephant requires! An important person is required to reprove an important person.

(c) Birds and Insects.

256 अगोदर चारा मग चोंच
Agodara tsārā maga tsoṅtsa

First the food then the beak. They were created in this order.

257 आंब्यांला आला पाड कावळ्याला आला मुखरोग
Āṁbyālā ālā pāḍa kāvaḷyālā ālā mukharoga

Mangoes are ripe and the crow has a sore mouth. 1219, 1248.

258 उडत्या पांखराचे पर मोजणारा
Uḍatyā pāṅkharātse para mozaṇārā

One who can count the feathers of a flying bird. A lynx-eyed man.

259 उंवर फोडून केंबरें काढणें

Uṁbara phoḍūna keṁbare kāḍhaṇe

To open a wild fig and take out a sand-fly.

260 उष्ट्या हातानें कावळा हाकणार नाहीं

Uṣṭyā hātāne kāvaḷā hākaṇāra nāhī

He will not, while eating, drive away a crow. 'While eating' is literally 'with a hand soiled by eating.' Unwilling to lose a grain from his fingers. A miser.

261 एक ढेंकूण चावतो शंभरांचा काळ होतो

Eka ḍheṅkūṇa tsāvato śaṁbharāṅtsā kāḷa hoto

One bug by biting us brings death to a hundred others.

262 एका पिसानें मोर होणें

Ekā pisāne mora hoṇe

With one feather to become a peacock. To make a display with scanty means.

263 और तर भुर्र

Aura tara bhurra

'*And*' *then* '*bhurra.*'

It is said that a story-teller once began to describe how a vast number of birds were sitting on a tree. The people, as usual when listening to an interesting story, at the first sign of hesitation on the part of the story-teller, said 'and?' 'what else?' He went on with his story 'one bird flew from the tree with a *bhurra*,' after which the listeners again said 'and?' He answered '*Bhurra*.' again 'and?' and again '*Bhurra*'; until soon nothing was heard but 'and?' '*Bhurra*.' When asked how long this would go on, he replied 'Until all the birds are gone.'

Applied to a person trying to find out a secret; the answer '*Bhurra*' shows him he will get no information in that quarter.

264 काकमैथुन पाहावें साहा महिन्यांत स्मशानांत जावें

Kākamaithuna pāhāve sāhā mahinyāṅta smaśānāṅta zāve

You will be carried to the cemetery within six months if you see two crows in copulation. It is said that a man who incurs this danger, at once spreads news of his death; he informs his friends through

another person and follows up the news with the information that he is alright. In this way he thinks the curse will have no effect.

265 काजव्याचा उजेड त्याचे अंगाभोंवता

Kāzavyātsā ujeḍa tyātse aṅgābhovatā

The light of a firefly is sufficient for itself only.

266 कावळा उडावयास व खांदी मोडावयास

Kāvaḷā uḍāvayāsa va khāṅdī moḍāvayāsa

The crow flies (from the branch) and the branch breaks. A coincidence.

267 कावळा करकरला आणि पिंगळा बडबडला

Kāvaḷā karakaralā āṇi piṅgaḷā baḍabaḍalā

The crow cawed and the owl hooted. Bad omens.

268 कावळा करकरला म्हणून पिंपळ मरत नाहीं

Kāvaḷā karakaralā mhaṇūna piṁpaḷa marata nāhī

The Pimpal tree does not die because the crow cawed. The Pimpal is a sacred tree. Good men are not disturbed if a base person speak against them.

269 कावळ्याच्या गळ्यांत माणीक

Kāvaḷyācyā gaḷyāṅta māṇīka

A ruby on the neck of a crow.

270 कीड मुंगी खाई तर तारू सलामत जाई

Kīḍa muṅgī khāī tara tārū salāmata zāī

If insects and ants have food the ship will go safely. A man will prosper who is liberal to the poor.

271 कोंबडीचा खून तिरुका

Koṁbaḍītsā khūna tirukā

Money is the murderer of fowls. The fourth part of an anna is a *tirukā*.

272 कोंबडी मेली पिलें दाणादाण

Koṁbaḍī melī pile dāṇādāṇa

The fowl died, her chickens were scattered.

273 गरुडापुढें मशक

Garuḍāpuḍhe maśaka

A gnat before a vulture. The *garuḍa* is a large bird which is the *vāhana* or vehicle of Vishnu.

274 गव्हासरसे किडे रगडले जातात

Gavhāsarase kiḍe ragaḍale zātāta

Insects are crushed with wheat (in grinding). 1242.

275 गुळावरल्या माशा

Guḷāvaralyā māśā

Sugar-loving flies. 'Cupboard love' (English). 299.

276 गोगलगाय पोटांत पाय

Gogalagāya poṭānta pāya

A snail with his feet in his stomach. 'A wolf in sheep's clothing.'

277 घेऊन पळण्याच्या कामांत ससाणा

Gheūna paḷaṇyācyā kāmānta sasāṇā

A falcon, in the work of running away with things.

278 घेतो तेथून पण पडतो गुंतून

Gheto tethūna paṇa paḍato guntūna

He takes from there but becomes entangled. The bee gets honey from the flower but may be caught when the flower closes in the evening. An industrious man runs some risk.

279 घोणीचा एक पाय मोडला तरी लंगडी होत नाहीं

Ghoṇītsā eka pāya moḍalā tarī langaḍī hota nāhī

A centipede is not lamed by breaking one leg.

280 ढेंकणाच्या संगे हिरा भंगे

Ḍheṅkaṇācyā saṅge hirā bhaṅge

If a diamond be touched by a bug it will be spoilt.

281 पराचा कावळा

Parātsā kāvaḷā

A crow out of a feather. Exaggeration. The first word may be *pisātsā*.

282 पक्ष्यांत काऊ व माणसांत न्हाऊ

Pakṣyāṅta kāū va māṇasāṅta nhāū

Among birds a crow, among men a barber. Cunning. To these is sometimes added *Paśūṅta kolhā* (among animals a jackal).

283 पायाखालीं मुंगी मरणार नाहीं

Pāyākhālī muṅgī maraṇāra nāhī

An ant will not die beneath his feet. One who walks slowly and softly. 'To let the grass grow under one's feet' (English).

284 पालीचें तेल विंचवाचें अनुपान

Pālītse tela viṅtsavātse anupāna

Lizard's oil is a remedy for scorpion-sting. It is also believed that lizards eat scorpions, but they probably do not; when put in a bottle together they leave each other alone. See next.

285 पालीस पाहून विंचू नांगी टाकतो

Pālīsa pāhūna viṅtsū nāṅgī ṭākato

On seeing a lizard a scorpion puts down his sting. The tail, at the point of which is the sting, is generally curved over the scorpion's back.

286 बगळा भगत भया

Bagaḷā bhagata bhayā

The paddy-bird is a saint. It is white and stands as if in contemplation, yet it kills fish. A hypocrite.

287 बळ मुंगीचें धैर्य स्त्रीचें

Baḷa muṅgītse dhairya strītse

An ant's strength, a woman's courage. An ant's strength is greater, for its size, than that of any other insect or animal; a woman is more courageous in enduring than a man is.

288 मुंगीस मुताचा पूर

Muṅgīsa mutātsā pūra

A little trickle of water is a flood to an ant.

289 मोर नाचतो म्हणून लांडोर नाचते

Mora nātsato mhaṇūna lāṅḍora nātsate

The peacock struts about therefore the peahen does so. 484.

290 मोर सुंदर पण पाय काळे

Mora suṁdara paṇa pāya kāḷe

The peacock is beautiful but his feet are black. A man may be accomplished but there will be some defect in him.

291 मोरापाठीमागें लांडोर

Morāpāṭhīmāge lāṁḍora

The peahen follows the peacock.

292 विंचवाचें बिऱ्हाड पाठीवर

Viṁtsavātse birhāḍa pāṭhīvara

The scorpion's luggage is on his back. He has no impedimenta; he puts up his tail and moves on.

293 विंचवाला खेटराचा मार

Viṁtsavālā kheṭarātsā māra

A beating with an old shoe for a scorpion.

294 विंचू डसतो व ढेंकळा आड दडतो

Viṁtsū ḍasato va ḍhekaḷā āḍa daḍato

A scorpion stings and hides behind a clod. 'A stab in the dark' (English).

295 विंचू व्याला आणि टोकर झाला

Viṁtsū vyālā āṇi ṭokara zhālā

The scorpion gave birth and became a hollow shell. The scorpion is said to give birth to its young ones through its back and to die in doing so. A somewhat similar statement is made in Sadi's 'Gulisthan.'

296 शंभर वर्षे कागा हजार वर्षे नागा

Śaṁbhara varṣe kāgā hazāra varṣe nāgā

The crow a hundred years; the cobra a thousand years. They are supposed to live this time. 'The century-living crow' (Bryant).

297 समुद्राला झुरळाची गरज लागती

Samudrālā zhuraḷācī garaza lāgatī

The ocean needs the cockroach. Meaning the same as 'The lion needs the mouse.'

This is supposed to be taken from an old story in which it is a *titve* (a bird), and not a cockroach, that gives rise to the proverb. A few eggs that a bird had laid were washed away by the sea, at which she was greatly annoyed. Going to the sea she said, 'Give me back my eggs or I will destroy you.' The sea would not listen, but on the contrary became very rough. At this she was still more angry, and formed the determination of emptying the whole ocean. Taking the water up in her beak she began to fling it aside; meanwhile her mate flying up and seeing that she was very angry said to her, 'What are you doing, foolish one?' She said the sea had taken her eggs and refused to restore them; and she asked him to join her in emptying out the water. He answered, 'We are only small birds, how can we do this?' Yet he began to help her. By and by, Nārad, the god of quarrels, came along, and after hearing their story approved of what they were doing; indeed, he thought they would not be worthy of the name of birds unless they took revenge. He also went to the eagle and said, 'If you have any sense of honour at all among birds, go and help these two *titves*.' So the eagle came with his army of birds and they all joined in the work of emptying out the water. Matters began to grow serious; the fish were afraid. They prayed to Vishnu, and in answer to their prayers Parasharam came and protected them and compelled the sea to give back the eggs. Thus ended the quarrel.

298 सरड्याची धांव कुंपणापर्यंत
Saraḍyācī dhāva kuṁpaṇāparyaṁta

A chameleon's run extends to the hedge. He knows nothing beyond. Ne sutor ultra crepidam. 873, 1428.

299 साखरेवरचे मुंगळे
Sākharevaratse muṅgaḷe

Ants on sugar. 'Cupboard love' (English). 275.

300 सूर्यापुढें काजवा
Sūryāpuḍhe kāzavā

A fire-fly before the sun.

301 स्मशानांत गेले तरी कावळ्यांचा उपद्रव
Smaśānāṁta gele tarī kāvaḷyāṁtsā upadrava

Even after we have gone to the burning-ground there will be trouble from crows. Trouble follows us to the very last.

302 हंसक्षीर न्याय
Haṁsakṣīra nyāya

Judging as the swan separates milk. The swan, an emblem of discrimination, extracts its food by suction. Perhaps the idea arose from its white colour (Wilson, vol. iv. p. 8 and note).

(*d*) Fish.

303 जळामध्यें मासा झोंप घेतो कैसा जावें त्याच्या वंशा तेव्हां कळे (Tukārām).

Jaḷāmadhye māsā zhopa gheto kaisā zāve tyācyā vaṁśā tevhā kaḷe

How does a fish sleep in water? Join his family and you will know.

304 पाण्यांत राहून माशाशीं वैर

Pāṇyāṅta rāhūna māśāśī vaira

Living in the water to be an enemy to fish.

305 माशाचे पोराला पोहायाला शिकवायाला नको

Māśātse porālā pohāyālā śikavāyālā nako

A young fish has no need to learn to swim.

306 माशानें माणीक गिळणें

Māśāne māṇīka giḷaṇe

A fish swallowed a ruby.

307 समुद्रीं मासे व घरीं भरंवसा

Samudrī māse va gharī bharaṁvasā

Calculating at home on the fish in the sea. 'Counting chickens before they are hatched' (English).

(*e*) Snakes.

308 अजगरका दाता राम

Ajagarakā dātā rāma

Rām is the benefactor of the serpent. It is a Boa, large and sluggish. God supplies those who expect much as well as those whose needs are small.

309 आधेल्याचे मनीं आदित्यवार

Ādhelyātse manī ādityavāra

Sunday is always in the snake's (ādhelā's) mind. This snake is supposed to have two heads, one at each end; its bite is venomous only on Sunday.

310 आधेळ्यावर धोंडा कोणी तरी टाकील सर्पावर कोणी टाकणार नाहीं

Ādheḷyāvara dhoṅḍā koṇī tarī ṭākīla sarpāvara koṇī ṭākaṇāra nāhī

Any one can throw a stone at an ādhelā snake but no one will throw at a serpent. The latter is venomous. One unable to retaliate may be ill-treated but not one in power.

311 आयत्या बिळीं नागोबा बळी

Āyatyā biḷī nāgobā baḷī

Mr. Snake is master in a hole he did not dig. 'Foxes dig not their own holes' (English).

312 घणसापुढें गारूड चालत नाहीं

Ghaṇasāpuḍhe gārūḍa tsālata nāhī

The snake-charmer cannot charm the ghaṇas snake.

313 दादा दादा मार साप मी लेंकराबाळांचा बाप

Dādā dādā māra sāpa mī leṅkarābāḷāṅtsā bāpa

O friend! kill the snake. (He answers) 'I am the father of a family.'

314 नाग साग काग

Nāga sāga kāga

A cobra: teak wood: a crow. These are supposed to last a thousand years. But see 296.

315 नागास दूध पाजलें शेवटीं प्राणास मुकलें

Nāgāsa dūdha pāzale śevaṭī prāṇāsa mukale

He gave the cobra milk and at last lost his life.

316 सर्पटून जाण्यांत सर्प

Sarpaṭūna zāṇyāṅta sarpa

Snake is known from creeping. *Sarp* is derived from *scrip*, to creep; English, 'serpent.'

317 सर्प डसलेल्यास दोरीचें भय

Sarpa ḍasalelyāsa dorītse bhaya

One bitten by a snake fears a rope. 'Once bit, twice shy' (English). 805.

318 सर्प वांकडा तिकडा पळाला तरी नीटच भोंकाचे तोंडीं जाईल
Sarpa vāṅkaḍā tikaḍā paḷālā tarī nīṭatsa bhokātse toṇḍī zāīla

Even if a snake creep crookedly it will go straight into its hole.

319 सर्पाला दूध पाजलें तरी तो विषच ओकणार
Sarpālā dūdha pāzale tarī to viṣatsa okaṇāra

A snake will emit only poison even if you feed it on milk.

320 साप खाई तोंड रितें
Sāpa khāī toṇḍa rite

The snake bites but gets nothing in its mouth.

321 साप मारावा पुरा नाहीं तर सूड घेईल खरा
Sāpa mārāvā purā nāhī tara sūḍa gheīla kharā

Kill a snake outright or it will certainly take revenge.

322 साप साप म्हणून भुई धोपटणें
Sāpa sāpa mhaṇūna bhuī dhopaṭaṇe

To cry 'Snake! Snake!' and to cudgel the ground. To lay a false charge against, or bellow at, a person.

323 सापाचा मुंगूस वस्ताद त्याचा
Sāpātsā muṅgūsa vastāḍa tyātsā

The mungoose is a match for the snake.

III. THE BODY AND ITS MEMBERS.

(*a*) General. (*b*) Dress and Adornment.

(*a*) General.

324 अंगठा सुजला म्हणून डोंगरा एवढा होईल काय
Aṅgaṭhā suzalā mhaṇūna ḍoṅgarā evaḍhā hoīla kāya

If the thumb be swollen will it be as large as a mountain? Exaggeration.

325 अंगा वेगळा घाय तुला लागे मला काय
Aṅgā vegaḷā ghāya tulā lāge malā kāya

A wound not on one's own body may affect you but what is it to me?

326 अंगास रक्त लावून घायाळांत घुसावें
Aṅgāsa rakta lāvūna ghāyāḷāṅta ghusāve

Rubbing blood on one's body and going in amongst the wounded. A hypocrite who pretends sorrow for the past.

327 अंगी उणा तर जाणें खाणाखुणा
Aṅgī uṇā tara zāṇe khāṇākhuṇā

He who has a bodily defect knows the symptoms.

328 अंगुष्टावरून दशशीर करणें
Aṅguṣṭāvarūna daśaśīra karaṇe

To make a ten-headed monster out of a thumb. To exaggerate. 'Ten-headed' is a synonym for Rāvan of the Rāmāyan.

329 अजून अंगठ्याला आग लागली नाहीं
Azūna aṅgaṭhyālā āga lāgalī nāhī

As yet the fire has not burnt his big toe. One without experience; also, crying out before you are hurt.

330 आईचें दूध मणगटीं खेळविणें
Āītse dūdha maṇagaṭī kheḷaviṇe

To show how nourishing his mother's milk was by the use of his wrists. 'He hath shewed strength with his arm,' St. Luke i. 51. A child is often 'nursed' by the mother till it is three years old. 375.

331 आप काया दुःखी पर काया सुखी
Āpa kāyā duḥkhī para kāyā sukhī

Our own body in pain, another's happy. We ought to bear pain if it will make others happy.

332 आपण हंसें लोकांला शेंबूड आपल्या नाकाला
Āpaṇa hase lokālā śembūḍa āpalyā nākālā

We ourselves have dirty noses and yet are laughing at other people.

333 आपल्या हात जगन्नाथ

Āpalyā hāta jagannātha

Our own arm is our god. Self-reliance.

334 आपली पाठ आपणास दिसत नाहीं

Āpalī pāṭha āpaṇāsa disata nāhī

One cannot see one's own back.

335 आपलेच दांत आणि आपलेच ओंठ

Āpaletsa dāta āṇi āpaletsa oṭha

My own teeth and my own lips. If one bite the other which can I blame? Applied to a quarrel between two relatives equally dear.

336 आपलें नाक कापून दुसऱ्यास अपशकून करणें

Āpale nāka kāpūna dusaryāsa apaśakūna karaṇe

To cut off one's nose that it may be a bad omen to some other person. 'Cut off your nose to spite your face' (English).

337 आपले पायांचा प्रताप

Āpale pāyāṅtsā pratāpa

The virtue of your feet. A foot brings good or bad fortune. Isaiah lii. 7. See 433.

338 आळशाचें तोंड मोठें पण हात मात्र कोते

Āḷaśātse toṅḍa moṭhe paṇa hāta mātra kote

A lazy man's mouth is strong, his arms only are weak.

339 इंगळ हातीं धरवेल पण हा हातीं धरवणार नाहीं

Iṅgaḷa hātī dharavela paṇa hā hātī dharavaṇāra nāhī

A live coal can be held in hand but not this person. A hot-tempered man.

340 उचलली जीभ आणि लावली टाळ्यास

Utsalalī jībha āṇi lāvalī ṭāḷyāsa

Up went the tongue and touched the roof of the mouth. Thoughtless speech.

341 उरीं केंश माथां टक्कल
Urī keśa māthā ṭakkala

Hair on the chest, bald on the head.

342 एक घाव आणि दोन रुढें
Eka ghāva āṇi dona ruḍhe

One stroke and the head and body are two. Promptitude. The last word may be *tukaḍe* (pieces).

343 एका कानीं ऐकणें दुसऱ्या कानीं सोडणें
Ekā kānī aikaṇe dusaryā kānī soḍaṇe

To hear with one ear and let it out of the other. 'In at one ear, out of the other' (Italian).

344 एकाच जिभेनें साखर खाणें किंवा विष्टा खाणें
Ekātsa jibhene sākhara khāṇe kiṁvā viṣṭā khāṇe

With one tongue to eat either sugar or refuse.

345 एकाची जळते दाढी दुसरा त्यावर पेटवूं पहातो विडी
Ekācī zaḷate dāḍhī dusarā tyāvara peṭavū pahāto viḍī

One man's beard is burning, another goes to light his cigarette by it. The last part may be *āṇi mhaṇe divā lāūna gheū dyā* (and says 'Let me light my lamp'). 109.

346 एका हातानें टाळी वाजत नाहीं
Ekā hātāne ṭāḷī vāzata nāhī

You can't clap with one hand. 'It takes two to make a quarrel' (English).

347 ओंठांत एक पोटांत एक
Oṭhāṅta eka poṭāṅta eka

One thing on the lips, another in the heart (stomach). The proverb is quoted in a variety of ways.

348 ओंठाबाहेर तें कोटाबाहेर
Oṭhābāhera te koṭābāhera

What is outside the lips is outside the fort.

349 कधीं उजवा कधीं डावा
Kadhī uzavā kadhī ḍāvā

Sometimes the right, sometimes the left. The right hand is a symbol of success, the left of failure.

350 कसें हाडा पण न बुजे खाडा
Kase hāḍā paṇa na buze khāḍā

Tire out your bones but the hole does not fill. The stomach is never satisfied.

351 कान द्यावा पण कानू देऊं नये
Kāna dyāvā paṇa kānū deū naye

Give your ear to be pulled, but give not up your lawful rights.

352 कानाचा हलकट व तोंडाचा बोलकट
Kānātsā halakaṭa va toṅḍātsā bolakaṭa

One light of ear is talkative of mouth.

353 काय गळतें तर तोंड गळतें
Kāya gaḷate tara toṅḍa gaḷate

What leaks? The mouth leaks. Secrets come out.

354 काळा हमाल गोरा ढमाल
Kāḷā hamāla gorā ḍhamāla

A dark man is a carrier of loads (strong), a fair man is stout (but weak).

355 किती चालसीं झराझर तरी दोनही पाय बराबर
Kitī tsālasī zharāzhara tarī donahī pāya barābara

However quickly you walk the two legs keep up with each other. Income and expenditure.

356 केस उपटल्यानें काय मढें हलकें होतें
Kesa upaṭalyāne kāya maḍhe halake hote

Will a corpse be lighter if its hair be pulled out?

357 कोणाचें तोंड चालतें कोणाचा हात चालतो
Koṇātse toṅḍa tsālate koṇātsā hāta tsālato

One man's mouth is effective, another man's hand, i. e. in getting work done either by speaking or by beating.

358 खऱ्या खोट्यांमध्यें चार बोटांचें अंतर
Kharyā khoṭyāmadhye cāra boṭāṅtse aṅtara

There is a difference of four fingers'-breadth between truth and falsehood, i. e. between the eye (seeing) and the ear (hearing). 382.

359 खाऱ्या पाण्यांत तोंड धुऊन ये
Khāryā pāṇyāṅta toṅḍa dhuūna ye

Come back after washing your mouth in salt water. To put off, to refuse a request.

360 खोड्यांत पाय घालावयास येतो काढावयास परवानगी लागते
Khoḍyāṅta pāya ghālāvayāsa yeto kāḍhāvayāsa paravānagī lāgate

One can get one's feet into the stocks but to get them out again requires permission.

361 गोळ्यामागें गोळा दुखतो माझा डोळा
Goḷyāmāge goḷā dukhato māzhā ḍoḷā

Lump after lump of food, (and now) 'My eye pains me.'

362 घशांत हात घातला परंतु सुका
Ghaśāṅta hāta ghātalā paraṅtu sukā

He put his hand into his throat but it remained dry.

363 चमडी जावि पण दमडी न जावे
Camaḍī zāve paṇa damaḍī na zāve

My skin may go but not a farthing. A miser.

364 चमडी फाटे वस्त्र न फाटे
Camaḍī phāṭe vastra na phāṭe

Your skin may tear but this cloth will not.

365 चणे एकाजवळ व दांत दुसऱ्याजवळ
Caṇe ekāzavaḷa va dāta dusaryāzavaḷa

One has the grain another the teeth. 20.

366 चालणारा तोंड वाशी पण वाट जशीची तशी
Tsālaṇārā toṅḍa vāśī paṇa vāṭa zaśītsī taśī

The walker pants but the road remains as it was. Servant and master.

367 चालतील बाह्या तर पुसतील आयाबाया

Tsālatīla bāhyā tara pusatīla āyābāyā

If his arms work the women will pay him attention. An old man even who works will get food.

368 चेहऱ्यावरून मनाची स्थीति कळते

Ceharyāvarūna manācī sthīti kaḷate

The state of the mind is known by the face.

369 चुटक्यांचा मांडव पटक्यांच्या घुगऱ्या

Tsuṭakyāṅtsā māṅḍava paṭakyāṅcyā ghugaryā

A shed by snapping the fingers, boiled corn by clapping the hands. But these things are not so easily obtained.

370 जिभेनें केलें आणि टाळूवर आलें

Jibhene kele āṇi tāḷūvara āle

The tongue did it and (the punishment) came on the head.

371 जिभेला नाहीं हाड बोलण्याची मोठी द्वाड

Jibhelā nāhī hāḍa bolaṇyācī moṭhī dvāḍa

The tongue is boneless yet in speaking is very wicked. The last part may be *tarī dāta pāḍate* (yet it knocks out teeth).

372 जुनें हाड तें जुनेंच

Zune hāḍa te zunetsa

An old bone is old. A man of mature age will bear the strain of work better than a young one.

373 जेथें नख नको तेथें कुऱ्हाड लावणें

Jethe nakha nako tethe kurhāḍa lāvaṇe

To use an axe where a finger-nail even is not necessary.

374 ज्याचे दांत त्याचे घशांत

Jyātse dāta tyātse ghaśāṅta

(To thrust) a man's teeth down his own throat.

375 ज्याचे मणगटांत जोर तो बळी

Jyātse maṇagaṭāṅta zora to baḷī

He who has strength in his wrist is mighty. 330.

376 झांकली मूठ सव्वा लाखाची

Zhāṅkalī mūṭha savvā lākhācī

A closed fist is the fist of a millionaire. Keep a quiet tongue and you will be considered wise. To the above may be added *ughaḍa mūṭha phukācī* (an open fist is a beggar's).

377 झाले केश श्वेत बुद्धि नाहीं येत

Zhāle keśa śveta buddhi nāhī yeta

Knowledge cannot be gained when the hair has become grey.

378 डोई धरला तर बोडका हातीं धरला तर रोडका

Ḍoī dharalā tara boḍakā hātī dharalā tara roḍakā

If you catch him by the head he is bald, if by the hand he is lean.

379 डोकें कीं फोकें

Ḍoke kī phoke

Is it a head or something else? e.g. A thick skull. Sometimes *ḍotsake kī botsake* (Head or bundle).

380 डोळा काणा असावा पण मुलूख काणा नसावा

Ḍoḷā kāṇā asāvā paṇa mulūkha kāṇā nasāvā

He may squint but he should not be thought a rogue by his countrymen. 'To squint' is a synonym for 'To be a rogue.' Pauci monoculi sunt honesti. 886, 889.

381 डोळा तर फुटूं नये आणि काडी तर मोडूं नये

Ḍoḷā tara phuṭū naye āṇi kāḍī tara moḍū naye

The eye should not be injured and the twig should not be broken.

382 डोळ्याचें तें खरें कानाचें तें खोटें

Ḍoḷyātse te khare kānātse te khoṭe

(The testimony) of the eye is true, of the ear is false. 358.

383 डोळ्यांत धूळ टाकणें

Ḍoḷyāṅta dhūḷa ṭākaṇe

To throw dust in a person's eyes.

384 ढुंगण पाहून पाट तोंड पाहून टिळा

Ḍhuṅgaṇa pāhūna pāṭa toṅḍa pāhūna ṭiḷā

A stool according to the buttocks; a forehead-mark according to the

face. Sometimes instead of *pāṭa* and *ṭiḷā* the words *pidhe* and *viḍe* are used.

385 ढुंगणास हात पोहोंचणें
Ḍhuṅgaṇāsa hāta pohotsaṇe

The hands reach to the buttocks. One able to shift for himself.

386 तोंड करी बाता ढुंगण खाय लाथा
Toṅḍa karī bātā ḍhuṅgaṇa khāya lāthā

His mouth is talkative and he has to bear kicks.

387 तोंडचा गोड व हातचा झोड
Toṅḍatsā goḍa va hātatsā zhoḍa

Sweet of mouth and heavy of hand.

388 तोंड चोपडा मनांत वांकडा
Toṅḍa tsopaḍā manāṅta vāṅkaḍā

His mouth flatters but his mind is crooked.

389 तोंड धरून बुक्क्यांचा मार
Toṅḍa dharūna bukkyāṅtsā māra

To hold a man's mouth and punch him. To give him no opportunity of explaining.

390 तोंडापरीस जबडा थोर
Toṅḍāparīsa zabaḍā thora

The head is greater than the mouth. Large head and small voice.

391 तोंडावर गोड मनांत फोड
Toṅḍāvara goḍa manāṅta phoḍa

Sweet to one's face but at heart an enemy. This is quoted in a variety of ways.

392 दगडाखालीं सांपडलेला हात युक्तीनें काढावा
Dagaḍākhālī sāṁpaḍalelā hāta yuktīne kāḍhāvā

If the hand be caught beneath a stone we must take it out with care.

393 दाढी पाहून वाढी
Dāḍhī pāhūna vāḍhī

He serves the food according to the man's beard.

394 दाढीवाला सोडला आणि शेंडीवालाच धरिला
Dāḍhīvālā soḍalā āṇi śeṅḍīvālātsa dharilā

Releasing the bearded man (Muhammadan), he seizes the man with the tuft of hair (Hindu). Releasing the guilty and seizing the innocent. 476.

395 दाढीस वेगळें डोईस वेगळें कोण देतो
Dāḍhīsa vegaḷe ḍoīsa vegaḷe koṇa deto

Who pays separately for (shaving) the beard and for (shaving) the head? Hindus shave off the hair over the forehead. The two are done, of course, at one sitting.

396 दांत कोरल्यानें पोट भरत नाहीं
Dāta koralyāne poṭa bharata nāhī

The stomach cannot be filled with the pickings of the teeth.

397 दांत चावून अवलक्षण
Dāta tsāvūna avalakṣaṇa

Grinding the teeth is an evil omen.

398 दांत नाहीं मुखांत विडे घाली खिशांत
Dāta nāhī mukhāṅta viḍe ghālī khiśāṅta

No teeth in his mouth and puts viḍās in his pocket. The *viḍā* is a preparation of lime, areca-nut, catechu, cloves, &c., rolled up in a betel-leaf.

399 दिसे मढें येई रडें
Dise maḍhe yeī raḍe

When a corpse is seen tears flow.

400 दीड बुटली उरीं फुटली
Dīḍa buṭalī urī phuṭalī

A small metal-pot (as a load) and he breaks a blood-vessel! Great outcry after little exertion.

401 दुसऱ्याशीं भांडण्यापेक्षां गुडघ्याशीं भांडावें
Dusaryāśī bhāṅḍaṇyāpekṣā guḍaghyāśī bhāṅḍāve

Quarrel with your own knee rather than with other people.

402 देखला धोंडा घातला कपाळीं

Dekhalā dhoṅḍā ghātalā kapāḷī

He saw a stone and knocked it against his forehead.

403 देखादेखी कुल्ले शेकी

Dekhādekhī kulle śekī

Seeing another warming his buttocks he began to do so. The last two words are sometimes *tsulā phukī* (blowing up her fire).

404 दोंद वाढेल

Doṅda vāḍhela

The pot-belly will increase. A rich man will become richer.

405 दोन दगडावर पाय ठेऊं नये

Dona dagaḍāvara pāya ṭheū naye

Do not put your feet on two stones. Instead of 'stones,' it may be *hoḍīvara* (boats).

406 दोन हस्तक आणि तिसरा मस्तक

Dona hastaka āṇi tisarā mastaka

Two hands, and a third thing, the head.

407 दोनही डोळे शेजारी भेट नाहीं संसारीं

Donahī ḍoḷe śezārī bheṭa nāhī saṁsārī

The two eyes are neighbours but go through life without meeting.

408 दो हातीं मिळवावें एक हातीं खर्चावें

Do hātī miḷavāve eka hātī khartsāve

Gather with both hands, spend with one.

409 नऊ पायक दहावा नायक

Naū pāyaka dahāvā nāyaka

Nine messengers, a tenth the overseer. Nine senses are the workers, the mind is the overseer.

410 नकटें रुसलें पायरीं जाऊन बसलें

Nakaṭe rusale pāyarī zāūna basale

The noseless person was vexed and went and sat on the steps. Became more conspicuous by doing so.

411 नकटें व्हावें पण धाकटें होऊं नये
Nakaṭe vhāve paṇa dhākaṭe hoū naye

Better be noseless than insignificant.

412 नकट्याला लाज नाहीं वकट्याला भाज नाहीं
Nakaṭyālā lāza nāhī vakaṭyālā bhāza nāhī

A noseless man has no shame, an ugly man no wife.

413 नका करूं कसरत तुम्ही जाल घसरत
Nakā karū kasarata tumhī zāla ghasarata

Do not train yourself for wrestling or you will slip.

414 नाक असलें तर नथ ल्यावी
Nāka asale tara natha lyāvī

If you have a nose you can wear a nose-ring. 'If you have a head you can get eighty-five turbans' (Hindustani). 429.

415 नाक कापलें तर म्हणे भोंक आहे
Nāka kāpale tara mhaṇe bhoka āhe

His nose is cut off and he says 'There is a hole.'

416 नाक दाबलें कीं तोंड उघडतें
Nāka dābale kī toṇḍa ughaḍate

When the nose is pinched the mouth opens. The last three words may be *mhaṇaje ā vāsato* (he says 'ah!').

417 नाक मुठींत हरभरे ओटींत
Nāka muṭhīṅta harabhare oṭīṅta

Her hand over her nose and harabharā in her lap. She has a cold; this vetch is good for it.

418 नाकांत वेसण दुहिरी तरी पाय राहिना घरीं
Nākāṅta vesaṇa duhirī tarī pāya rāhinā gharī

A double nose-string, yet the feet will not stay at home. A man with two wives. *Vesaṇa* is the bullock's nose-string.

419 नाकाला धाका आणि कपाळाला थुंका
Nākālā dhākā āṇi kapāḷālā thuṅkā

Red powder on the nose and spittle on the forehead. Red powder marks are put on the forehead with a religious significance.

420 नाकीं नऊ आले
Nākī naū āle

Nine (lives) have come into the nose. A man is supposed to have ten members, therefore ten lives. The last to die is the nose (breath). One as good as dead. The middle word 'nine' is sometimes *naḷa* (colon), and means the same.

421 निजलेल्या कोणही उठवील जाग्याला कोण उठवील
Nizalelyā koṇhī uṭhavīla zāgyālā koṇa uṭhavīla

Any one will rouse a sleeping man but who will rouse a man who is awake?

422 निर्धनो खलवाटो क्वचित
Nirdhano khalavāṭo kvacita

One with a depression in the crown is seldom without money.

423 पांचांवर धारण बसणें
Pāṅtsāvara dhāraṇa basaṇe

To fix a high rate on the five senses. To be so frightened out of one's wits that all one's senses are scarce.

424 पांची बोटें सारखीं नसतात
Pāṅtsī boṭe sārakhī nasatāta

The five fingers are not alike.

425 पाठजाळ पुरवेल पण पोटजाळ पुरवत नाहीं
Pāṭhazāḷa puravela paṇa poṭazāḷa puravata nāhī

Gnawings in the back one can bear but not in the stomach (hunger).

426 पाठीवर मारावें पण पोटावर मारूं नये
Pāṭhīvara mārāve paṇa poṭāvara mārū naye

Beat me on the back but not on the stomach. The latter means Do not stop my food.'

427 पांढऱ्या मिश्या आणि आल्या दशा
Pāṅḍharyā miśyā āṇi ālyā daśā

A white moustache and sufferings have come.

428 पातळ पोट्या आणि पायली लोट्या
Pātaḷa poṭyā āṇi pāyalī loṭyā

A thin stomach and he gulps down gallons (of food).

429 पाय असल्यावर पायतणाला काय तोटा
Pāya asalyāvara pāyataṇālā kāya ťoṭā

As long as you have feet there is no lack of sandals. 414.

430 पाय धू म्हणे तोडे केवढ्यांचे
Pāya dhū mhaṇe toḍe kevaḍhyāṅtse

'Wash my feet.' He says 'How much did your anklets cost?' 103, 726, 973, 1076.

431 पायाखालीं जळतें आणि डोंगरी विझावयास धांवतो
Pāyākhālī zaḷate āṇi ḍoṅgarī vizhāvayāsa dhāvato

It is burning under his feet and he runs to extinguish it on the hills.

432 पायींची वहाण पायींच छान
Pāyīṅcī vahāṇa pāyīṅtsa chāna

One's sandals are best on one's feet.

433 पारका पाय व घराला अपाय
Pārakā pāya va gharālā apāya

A strange foot brings evil to a house. 337.

434 पुरुषांचा डोळा आणि स्त्रियांचा चाळा
Puruṣāṅtsā ḍoḷā āṇi striyāṅtsā tsāḷā

Men's eyes and women's ways.

435 पोकळ लागलें म्हणून कोंपरानें खणूं नये
Pokaḷa lāgale mhaṇūna koṁparāne khaṇū naye

Do not dig with your elbow because it is soft. The two first words may be *maū sāṁpaḍale* and mean the same.

436 पोट पाठीस लागतें
Poṭa pāṭhīsa lāgate

The stomach pursues us. This may be from a line of Tukaram, *Poṭa lāgale pāṭhīśī hiṅḍavite deśodeśī* (The stomach pursues us and drives us from country to country). 441.

437 पोट भरतें पण डोळे भरत नाहींत

Poṭa bharate paṇa ḍoḷe bharata nāhīta

The stomach can be satisfied but the eyes cannot be.

438 पोट मोठें बसूं कोठें

Poṭa moṭhe basū koṭhe

My stomach is large, where shall I sit? Must be understood as said satirically by one man about another who is very self-important.

439 पोटांत जळे माथ्यांत कळे

Poṭāṅta zaḷe māthyāṅta kaḷe

Burning in the stomach is known in the head. Instead of 'head' it may be *mādhyāna* (midday), when the first meal is eaten.

440 पोटानें पुरें म्हणविलें आहे

Poṭāne pure mhaṇavile āhe

The stomach has made us say 'Enough.'

441 पोटामुळें देश पारका

Poṭāmuḷe deśa pārakā

Through the stomach we are strangers to our country. 436.

442 पोटावर बांधल्यानें भूक जात नाहीं

Poṭāvara bāṅdhalyāne bhūka zāta nāhī

Hunger will not cease by tying food to the stomach.

443 फुकटचा गाल आणि केला लाल

Phukaṭatsā gāla āṇi kelā lāla

A cheek gratis and he made it red, i. e. by kissing.

444 बरी बोल वाचे तुझें काय वेचें

Barī bola vātse tuzhe kāya vetse

O voice! Speak well; what will it cost you?

445 बळाचा बळकट तो धीराचा खोटा

Baḷātsā baḷakaṭa to dhīrātsā khoṭā

A man of great strength lacks patience.

446 बळी तो कान पिळी
Baḷī to kāna piḷī

The strong man will twist your ear.

447 बुडता पाय खोलाकडे
Buḍatā pāya kholākaḍe

A sinking foot goes towards the deep. The opposite of 'Nothing succeeds like success' (English).

448 बुद्धिवानाचा हात लांब
Buddhivānātsā hāta lāṁba

A wise man's arm is long.

449 बेंबीचें उखळ झालें
Beṁbītse ukhaḷa zhāle

The navel has become a mortar. Stoutness, then opulence.

450 बोट वांकडें केल्याशिवाय तूप निघत नाहीं
Boṭa vāṅkaḍe kelyāśivāya tūpa nighata nāhī

The butter cannot be got out without bending the finger. Butter is clarified to become *tūpa*, and is kept in a leathern bottle.

451 बोडक्यांचें गांवांत बोडक्यानें जावें
Boḍakyāṅtse gāvāṅta boḍakyāne zāve

One with a shaved head should go to a village of shaved heads.

452 मन चिंती तें वैरीही न चिंती
Mana ciṅtī te vairīhī na ciṅtī

What our mind wishes that an enemy even would not wish us.

453 मन नाहीं थिरी उगीच तीर्थ करी
Mana nāhī thirī ugītsa tīrtha karī

His mind is unsettled, he goes to holy places in vain.

454 मन माने तो कायदा
Mana māne to kāyadā

What the mind approves is law. The last word is changed sometimes to *soudā* (a bargain).

455 मन राजा मन प्रजा

Mana rājā mana prajā

Mind is king, mind is subject.

456 मनांत मांडे पदरांत धोंडे

Manāṅta māṅḍe padarāṅta dhoṅḍe

In the mind, pastry; in the lap, stones.

457 मनी वसें तें स्वप्नीं दिसें

Manī vase te svapnī dise

What dwells in the mind is seen in a dream.

458 मातीचे कुल्ले लावल्यानें लागत नाहींत

Mātītse kulle lāvalyāne lāgata nāhīta

Buttocks of earth if put on will not stay. Strangers can never be fast bound to us like relations.

459 मारत्याचे हात धरवतात पण बोलत्याचें तोंड धरवत नाहीं

Māratyātse hāta dharavatāta paṇa bolatyātse toṅḍa dharavata nāhī

We can hold the hands of one who strikes but not the mouth of one who speaks.

460 मेल्याचे डोळे पशाएवढे

Melyātse ḍoḷe paśāevaḍhe

A dead person's eyes are as large as a hollow hand. One who is no longer in power can only glare at you.

461 या बोटाचा थुंका त्या बोटावर

Yā boṭātsā thuṅkā tyā boṭāvara

The spittle from this finger on that finger. From a game like our 'Fly away Jack.' One who contrives to evade blame.

462 रडत्याचे डावे बाजूस व हंसत्याचे उजवे बाजूस बसूं नये

Raḍatyātse ḍāve bāzūsa va hasatyātse uzave bāzūsa basū naye

Do not sit on the left of one who is crying nor on the right of one who is laughing. The crier using his left hand with which to rub his eyes may bring it down on you in anger if you are near; the

laugher may clap you on the back with his right hand and hurt you in this way. Need of discretion.

463 रोडका पण राग फार
Roḍakā paṇa rāga phāra

A thin man with much anger. Opposite of our 'Laugh and grow fat.'

464 लहान तोंडीं मोठा घांस
Lahāna toṅḍī moṭhā ghāsa

A large mouthful in a small mouth.

465 लोभ लचकला डोळा पिचकला
Lobha latsakalā ḍoḷā pitsakalā

Affection was strained, the eye became blurred. While love lasted the eyes looked beautiful.

466 शेंडी झाडली कीं भाकर मोडली
Śeṅḍī zhāḍalī kī bhākara moḍalī

No sooner is the water shaken from the hair than he is ready to break bread. A Brahman bathes before his morning meal.

467 शेंडी तुटो कीं पारंबी तुटो
Śeṅḍī tuṭo kī pāraṁbī tuṭo

Let the hair break or let the tree-shoots break. The tuft of long hair worn by men is the *śeṅḍī;* the shoots which hang from Banyan branches are called *pāraṁbī.* One in difficulty is desperate.

468 सदर तिकडे नदर
Sadara tikaḍe nadara

People look to the heads of affairs.

469 सरासरी गुडघ्या इतकें पाणी
Sarāsarī guḍaghyā itake pāṇī

The average depth of the water is up to the knee. The misleading nature of averages; from an old story in which a rigid mathematician told a traveller who was about to ford a river that the average depth was up to the knee!

470 सोन्याची सुरी नको घालूं उरीं
Sonyācī surī nako ghālū urī
Do not stab yourself because you have a golden knife.

471 हंसत मुखी सदा सुखी
Hasata mukhī sadā sukhī
A laughing face is always happy.

472 हंसतील त्यांचे दांत दिसतील
Hasatīla tyāṅtse dāta disatīla
They who laugh will show their teeth.

473 हातीं आलें आणि पवित्र झालें
Hātī āle āṇi pavitra hāle
When it came to our hand it became sacred. We value a thing when it is ours. Prov. xx. 14.

474 हेच डोळे आणि हेच तमाशे
Hetsa ḍoḷe āṇi hetsa tamāśe
These are the eyes and this is the show. 146.

475 क्षणिक सुख आणि देहाची माती
Kṣaṇika sukha āṇi dehācī mātī
A moment's pleasure may ruin the body.

(*b*) Dress and Adornment.

476 अंगड्याला सोडून घोंगड्याला धरणार
Aṅgaḍyālā soḍūna ghoṅgaḍyālā dharaṇāra
To leave the jacket and to seize the coarse blanket. To release the well-dressed and to seize the ragged man. 394.

477 अंगीं असे तर कोंपरीं फाटे
Aṅgī ase tara koṁparī phāṭe
If continually on the body it will wear at the elbows, i. e. a garment.

478 आपलें पागोटें काखेंत मारून मग दुसऱ्याच्यास हात घालावा
Āpale pāgoṭe kākheṅta mārūna maga dusaryācyāsa hāta ghālāvā
Secure your own turban under your arm before snatching away another's.

479 आपल्या खेंटरावर माया ती दुसऱ्याच्या पोरावर नसते
Āpalyā kheṅṭarāvara māyā tī dusaryācyā porāvara nasate

A man does not care for the child of another as much as he cares for his own shoe.

480 उघडा बोडका बाळ संतोष
Ughaḍā boḍakā bāḷa saṅtoṣa

His head uncovered like a pleased child. A Hindu does not uncover his head before others.

481 एक धोत्री महा क्षेत्री
Eka dhotrī mahā kṣetrī

One waist-cloth, a great pilgrim.

482 एका कानावर पगडी घरीं रांड उघडी
Ekā kānāvara pagaḍī gharī rāṅḍa ughaḍī

He wears his cap on one side, his wife is in rags.

483 एका माळेचे मणी
Ekā māḷetse maṇī

Beads of one rosary. Exactly alike. To it may be added *Ekā sārakhe eka gaṇī* (They are alike); or, this may be added *Ovāyālā nāhī koṇī* (No one can thread them).

484 एकीनें घातली सरी म्हणून दुसरीनें घातली दोरी
Ekīne ghātalī sarī mhaṇūna dusarīne ghātalī dorī

Because one (f.) wears a gold-necklace another wears a string. 289.

485 कानांत बुगडी गांवांत फुगडी
Kānāṅta bugaḍī gāvāṅta phugaḍī

Ornaments in her ear, she struts about the village. She does this to be seen. In playing the game *phugaḍī* two girls join hands and spin round ; while doing this the sadi is not kept over the head but is drawn tight across the breast, and the two ears are thus exposed to view.

486 काप गेले भोंकें राहिलीं
Kāpa gele bhoke rāhilī

The ear-rings are gone, the holes remain. Prosperity has gone, only the signs of it remain.

487 कालचा जोगी व मांडभर जटा
Kālatsā zogī va māṅḍabhara zaṭā

An ascetic of yesterday and his matted hair reaches to his thigh. A novice is zealous and ostentatious.

488 कांहीं सोन्याचा गुण व कांहीं सवागीचा गुण
Kāhī sonyātsā guṇa va kāhī savāgītsā guṇa

Partly the quality of the gold, partly of the borax. Both superior and subordinate take part in a work.

489 खुंटीनें हार गिळणें
Khuṅṭīne hāra giḷaṇe

The peg swallowed the necklace. When misfortune came to King Vikram he is said to have hung a necklace on a peg in the wall and it disappeared, the peg swallowed it. When his good fortune returned, the necklace appeared again on the peg.

490 गळा नाहीं सरी सुखी निद्रा करी
Gaḷā nāhī sarī sukhī nidrā karī

No necklace round the neck brings peaceful sleep.

491 गळ्यांत माळा पोटांत काळा
Gaḷyāṅta māḷā poṭāṅta kāḷā

A rosary on the neck, black at heart. 'Beads about the neck and the devil in the heart' (English).

492 घणाचे घाव सोसील तो हिरा
Ghaṇātse ghāva sosīla to hirā

That is a diamond which can bear the blows of a sledge-hammer.

493 घरोघर पिकलें मोतीं तर त्याचें मोल काय होतो
Gharoghara pikale motī tara tyātse mola kāya hotī

If pearls grew in every house of what value would they be?

494 चट्टीपट्टी नगीना आणि मजकडे कोणी बघीना
Tsaṭṭīpaṭṭī nagīnā āṇi mazakaḍe koṇī baghīnā

Grandly dressed like a jewel and—'No one looks at me!'

495 चाव केला फार दांत हिरवे गार
Tsāva kelā phāra dāta hirave gāra

She gives herself dainty airs but her teeth are green. Or, the latter part may be *ḍoḷāgelā* (has lost an eye). Another form is *tsāra tsavaḍā ḍokyālā khavaḍā* (Dainty airs and a scald head).

496 जायांचें लेणें लाजिरवाणें
Zāyāṅtse leṇe lāziravāṇe

To wear borrowed clothes brings shame.

497 जिची सहज लीला तिला कशास पाहिजे भांग टिळा
Jicī sahaza līlā tilā kaśāsa pāhije bhāṅga ṭiḷā

She who is naturally good-looking cares little about tidy hair or forehead-marks.

498 जिच्या गळ्यांत सरी गांठलें तिला बसायास पिढें पाटलें
Jicyā gaḷyāṅta sarī gāṅṭhale tilā basāyāsa piḍhe pāṭale

She who has on a necklace requires a stool to sit on. She is too grand to sit on the floor as other women do.

499 ज्यासाठीं लुगडें तें उघडें
Jyāsāṭhī lugaḍe te ughaḍe

That which the sadi was meant to cover is uncovered.

500 ज्या सोन्यानें कान तुटतो तें कशाला
Jyā sonyāne kāna tuṭato te kaśālā

Why have so much gold that the ear will break?

501 झांकलें माणीक बुद्धि आणीक
Zhāṅkale māṇīka buddhi āṇīka

A concealed ruby, extraordinary intelligence.

502 तगवी तिला भगवी फाडी तिला साडी
Tagavī tilā bhagavī phāḍī tilā sāḍī

The careful woman has a cheap sadi, she who tears hers receives another (good one).

503 तीन कोनी टोपी जिकडे फिरेल तिकडे सारखीच

Tīna konī ṭopī zikaḍe phirela tikaḍe sārakhītsa

A three-cornered hat looks the same whichever way it is turned. Probably suggested by the old English hat; applied to English rule, which, whether good or bad, claims to be satisfactory.

504 देश तसा वेश

Deśa tasā veśa

As the country so the dress.

505 धनी फांकडा नथीचा आंकडा

Dhanī phāṅkaḍā nathītsā āṅkaḍā

The husband is good if he give a good nose-ring.

506 नाकापर्यंत पदर आणि वेशीपर्यंत नजर

Nākāparyanta padara āṇi veśīparyanta nazara

The end of her sadi is drawn down to her nose yet she sees as far as the town-gate. 1128.

507 नाकापेक्षां मोतीं जड

Nākāpekṣā motī zaḍa

The pearl (in her nose-ring) is heavier than her nose. 1, 514.

508 नागव्याला लाज नाहीं

Nāgavyālā lāza nāhī

The naked have no shame. When a man's character has gone he loses self-respect.

509 नूर तसा वकर

Nūra tasā vakara

As the appearance so the dignity.

510 नेसतां येईना म्हणे लुगडें तोकडें

Nesatā yeīnā mhaṇe lugaḍe tokaḍe

She cannot put the sadi on properly and says it is short. 'Bad workmen quarrel with their tools' (English). 1833.

511 फाटकें नेसावें पण स्वतंत्र असावें

Phāṭake nesāve paṇa svatantra asāve

Wear torn things but be independent.

512 फाटलें पांघरूण वाणाचें मेलें माणूस गुणाचें
Phāṭale pāṅgharūṇa vāṇātse mele māṇūsa guṇātse
The worn-out dress was of splendid colour, the dead man was virtuous. De mortuis nil nisi bonum. 191.

513 बारा वर्षे शेला विणला म्हणे राजाच्या कफणाला
Bārā varṣe śelā viṇalā mhaṇe rājācyā kaphaṇālā
The shawl took him twelve years to weave, and he said—'It is for the King's shroud.' He spent all this time in weaving it for the King, but when presenting it made himself foolish by saying it was a shroud.

514 मिया मूठभर व दाढी हातभर
Miyā mūṭhabhara va dāḍhī hātabhara
A man as big as your fist, his beard a cubit long! The reference to a beard and the word *miyā* show that a Muhammadan is spoken of. 1, 507.

515 शिखा स्वस्थानीं साजरी
Śikhā svasthānī sāzarī
The hair-knot is suitable in its own place.

516 हातचे कांकणास आरसा कशास
Hātatse kāṅkaṇāsa ārasā kaśāsa
Why do you want a mirror in which to see your bracelet?

517 हिरा तो हिरा गार ती गार
Hirā to hirā gāra tī gāra
A diamond is a diamond, a flint is a flint.

IV. ETHICAL.

518 अगत्याचें काम स्वतां करावें
Agatyātse kāma svatā karāve
Urgent work should be done by oneself.

519 अंगावर पडे तर दुणें बळ चढे
Aṅgāvara paḍe tara duṇe baḷa tsaḍhe
If a responsible work be given you, you acquire double strength.

520 अति रागा भीक मागा त्याहून रागा देश त्यागा

Ati rāgā bhīka māgā tyāhūna rāgā deśa tyāgā

Great anger (brings) beggary, still greater (brings) exile.

521 अति सर्वत्र वर्जयेत

Ati sarvatra varjayeta

Excess should always be avoided. 'Moderation in all things' (English). The proverb is from a Sanskrit *śloka* which speaks of Sita, Rāvan and Bali as being respectively beautiful, proud, and liberal, to excess. Another form of this saying is *Ati tethe mātī* (Where there is excess there is dust). 640.

522 अधीं करावा विचार मग करावा संचार

Adhī karāvā vicāra maga karāvā saṁcāra

First think then enter upon a work.

523 अधीं पाहावें तोलून मग दाखवावें बोलून

Adhī pāhāve tolūna maga dākhavāve bolūna

First weigh your words then speak openly.

524 अधीं बुद्धि जाते मग वैभव

Adhī buddhi zāte maga vaibhava

First sense goes then greatness. The last word is also quoted *bhāṅḍavala* (capital), or *lakṣmī* (wealth).

525 अनुभव पटे आणि संशय फिटे

Anubhava paṭe āṇi saṁśaya phiṭe

When experience is gained doubt is dispelled.

526 अन्याय सांचेल बोट ठेंचेल

Anyāya sāṅtsela boṭa ṭheṅtsela

When faults have accumulated the finger will be crushed. This only means that punishment will follow. 656.

527 अपकीर्ति झाली असतां कठीण पडती सुधारतां

Apakīrti zhālī asatā kaṭhīṇa paḍatī sudhāratā

If once a man be disgraced reform becomes hard. 528.

528 अब्रू गेल्यावरी परवा न धरी

Abrū gelyāvarī paravā na dharī

After a man's character has gone he ceases to care. 527.

529 अभिमानाचें घर खालीं असतें

Abhimānātse ghara khālī asate

The house of pride is usually empty. The first word may be *garvātse* (of pride).

530 अमोल काया जाईल वाया

Amola kāyā zāīla vāyā

Our priceless body will go to destruction.

531 अरे तर कारे अहो तर कायहो

Are tara kāre aho tara kāyaho

If you Sirrah me I shall Sirrah you, if you Sir me I shall Sir you. 'For the civil, civility; for the saucy, sauce' (English).

532 अवसान घातकी महा पातकी

Avasāna ghātakī mahā pātakī

One who loses courage at a critical moment is a great sinner. The first two words may be *Viśvāsa ghātakī* (A betrayer of confidence).

533 असंगाशीं संग प्राणाशीं गांठ

Asaṅgāśī saṅga prāṇāśī gāṭha

Association with bad associates (leads to) loss of life.

534 असत्याचे विकार नसत्याचे घोरंकार

Asatyātse vikāra nasatyātse ghoraṅkāra

Rich people have bad habits, the poor hard work.

535 असल आपल्या असलपणावर गेला कमसल म्हणतो मला भ्याला

Asala āpalyā asalapaṇāvara gelā kamasala mhaṇato malā bhyālā

A noble person goes on his way conscious of his nobility, the ignoble says 'He was afraid of me.' 247.

536 असलें म्हणजे शिरीं बसतें नसलें म्हणजे स्वप्नी दिसतें
Asale mhaṇaje śirī basate nasale mhaṇaje svapnī disate

If we have it we loathe it, if we have it not we long for it even in our dreams. The same meaning is expressed in another form *Asela te viṭavā nasela te bheṭavā.*

537 असा साधी अर्थ कीं ज्यांत घडे परमार्थ
Asā sādhī artha kī jyāṅta ghaḍe paramārtha

Seek such an object as will ensure you the highest good.

538 आकारे रंगती चेष्टा
Ākāre raṅgatī ceṣṭā

By the first act the rest of the actions are shown.

539 आगला पडला तर मागला हुशार
Āgalā paḍalā tara māgalā huśāra

If the one in front fall the one behind grows wise. 'Learn wisdom by the follies of others' (Italian).

540 आगे लाथ पीछे बात
Āge lātha pīche bāta

First a kick and then an order. Believed to be an expeditious way of getting work done from certain classes.

541 आचार भ्रष्टी सदा कष्टी
Ācāra bhraṣṭī sadā kaṣṭī

A bad-living man is always in trouble.

542 आठ शें आड आणि नऊ शें चहाड
Āṭha śe āḍa āṇi naū śe tsahāḍa

Eight hundred hindrances and nine hundred false reports. Be prepared for this in doing any good work.

543 आडवें आलें असतां कापून काढावें
Āḍave āle asatā kāpūna kāḍhāve

When there's a difficulty cut it away. Literally 'when it comes cross-ways'; taken from the figure of child-birth.

544 आंत असें जसें बाहेर पडे तसें

Āṅta ase zase bāhera paḍe tase

As we are inwardly so shall we appear outwardly. 'If better were within, better would come out' (English).

545 आपण कामास लोटावें कामानें आपल्यास लोटूं नये

Āpaṇa kāmāsa loṭāve kāmāne āpalyāsa loṭū naye

We should push our work, the work should not push us.

546 आपणास झिजवावें तेव्हां दुसऱ्यास रिझवावें

Āpaṇāsa zhizavāve tevhā dusaryāsa rizhavāve

When we wear ourselves out we may hope to please another.

547 आपदीं मित्र परीक्षा

Āpadī mitra parīkṣā

Friendship is tested in difficulty.

548 आपदुःख भारी आणि परदुःख शीतळ

Āpaduḥkha bhārī āṇi paraduḥkha śītaḷa

Our own trial is heavy, another's is light. 881.

549 आप भला तर जग भले

Āpa bhalā tara jaga bhale

If we are good the world is good. 'Good mind, good find' (English). Used also with such words as bad, happy, straight, ruined, &c. 553, 1179.

550 आपले अपराध स्मर तेणें दुसऱ्याचे विसर

Āpale aparādha smara teṇe dusaryātse visara

By remembering our own faults we forget another's.

551 आपलें नासें जग हांसें

Āpale nāse jaga hāse

Our goods destroyed, the world laughs. 'In the adversity of our best friends we often find something which does not displease us' (Rochefoucauld).

552 आपलें नाहीं धड आणि शेजाऱ्याचा कड

Āpale nāhī dhaḍa āṇi śezāryātsā kaḍa

Our own matter not sound and we blame the neighbour. 1029.

553 आपल्यावरून जग ओळखावें

Āpalyāvarūna jaga oḷakhāve

Know the world by thyself. 549, 1179.

There is a story told of a barber who used to go daily to shave the King, and who, when asked how the world was getting on, used always to reply that it was happy. The prime-minister, on the other hand, when asked by the King, used always to say the world was sad. The King therefore demanded an explanation, which the minister promised to give. Watching for a favourable opportunity he learned one morning that the barber had five gold mohurs in his pocket; these he managed to extract. The barber, shortly after discovering his loss, had to go to the King, and when asked as usual how the world was, answered that it was very sad. The King laughed to find how ready men were to judge the world by themselves.

554 आवड गोड आहे

Āvaḍa goḍa āhe

Fondness is sweet.

555 आवडीला चव नाहीं प्रीतीला विटाळ नाहीं

Āvaḍīlā tsava nāhī prītīlā viṭāḷa nāhī

There's no taste where there's liking, there's no defilement where there's love. 'Love is blind.' Sometimes the words *mola* and *tola* are used, meaning 'No price can be set on affection, no scales can weigh love.'

556 आशेसारखा रोग नाहीं

Āśesārakhā roga nāhī

There is no disease like hope (suspense).

557 आळशास दुणें काम व लोभ्यास दुणा खर्च

Āḷaśāsa duṇe kāma va lobhyāsa duṇā khartsa

A lazy man has double work and a covetous man double expense. 'Lazy folks take the most pains' (English).

558 आळस कुटुंबाचा वैरी झोंप भुकेची सोयरी

Āḷasa kuṭumbātsā vairī zhopa bhukecī soyarī

Laziness is the enemy of the family, sleep is a relative of hunger. These sentiments are expressed in a great variety of ways, such as 'relative of begging,' 'king of paupers,' 'root of poverty,' &c.

559 आळसानें शरीर क्षीण गंजानें लोखंड क्षीण

Āḷasāne śarīra kṣīṇa ganzāne lokhaṇḍa kṣīṇa

The body wastes away by laziness, and iron by rust.

560 इंगा फिरला म्हणजे सर्व समजतें
Iṅgā phiralā mhaṇaje sarva samazate

When pressure comes we understand fully. The currier's instrument for smoothing leather is an *iṅgā*. The last phrase may be *muṅgā jire* (foolish airs leave us).

561 इच्छी परा येई घरा
Icchī parā yeī gharā

(Evil) wished for another will come to one's own house. Prov. xxviii. 10.

562 इडापिडा टळो अमंगळ पळो
Iḍāpiḍā ṭaḷo amaṅgaḷa paḷo

May evils cease and pollutions flee away. Commonly used by women.

563 ईश्वर तारी त्यास कोण मारी
Īśvara tārī tyāsa koṇa mārī

If God save who can kill? Also quoted reversely.

564 उण्याला चुना झोंबतो
Uṇyālā tsunā zhoṁbato

Lime burns a guilty man.

565 उतावळीनें घडें तें कधीं यशा न चढें
Utāvaḷīne ghaḍe te kadhī yaśā na tsaḍhe

What is done hastily will not attain success.

566 उद्योगाचे अंतीं द्रव्य आणि कीर्ति
Udyogātse aṅtī dravya āṇi kīrti

Riches and fame follow industry.

567 उद्योगाचे घरीं ईश्वर सहाय करी
Udyogātse gharī īśvara sahāya karī

God gives help in the house of industry. The last phrase may be *lakṣmī nāṅde paroparī* (Wealth dwells under different forms, &c.). The first word may be *udyogyātse* (of the industrious).

568 उधळ माधळ दिवसा गोंधळ
Udhaḷa mādhaḷa divasā goṅdhaḷa

Through extravagance he is confused even by daylight.

569 उपकार मागले ठेव मनीं चांगले
Upakāra māgale ṭheva manī tsāṅgale

Remember well past favours.

570 उपकार विसरतो पण अपकार स्मरतो
Upakāra visarato paṇa apakāra smarato

One forgets a kindness but remembers an unkindness.

571 उपभोग घेणें हें ईश्वरी देणें
Upabhoga gheṇe he īśvarī deṇe

Power of enjoyment is a gift of God.

572 उसवल्याला दोरा निसवल्याला वारा
Usavalyālā dorā nisavalyālā vārā

A thread for a burst seam, wind to one (morally) in rags.

573 ऋषीचें कूळ आणि गंगेचें मूळ पुसूं नये
Ṛiṣītse kūḷa āṇi gaṅgetse mūḷa pusū naye

Do not inquire about an ascetic's ancestors nor a sacred river's source.

574 एक अणी चुकली बारा वर्षांचा वायदा
Eka aṇī tsukalī bārā varṣāṅtsā vāyadā

If one opportunity be missed the next may not come for twelve years.

575 एकदां विटलें तें तुटलें
Ekadā viṭale te tuṭale

Once spoilt it is broken. Love, friendship, &c., once destroyed cannot be restored.

576 एकल्याची एक वाट
Ekalyācī eka vāṭa

A single person (may have) one way.

577 एकाच्या युक्तीवर सर्वांच्या उड्या
Ekācyā yuktīvara sarvāñcyā uḍyā
All hasten after one man's scheme.

578 एका ठेंचेनें न फिरे तर दुसराही पाय चिरे
Ekā ṭheṅtsene na phire tara dusarāhī pāya cire
He who is not careful after one stumble will cut his other foot.

579 ऐकावें जनाचें करावें मनाचें
Aikāve janātse karāve manātse
Listen to popular opinion but follow your own mind.

580 कर नाहीं त्यास डर कशाला
Kara nāhī tyāsa ḍara kaśālā
Why should he fear who has not done it?

581 करीं फळ आणि तपीं राज्य
Karī phaḷa āṇi tapī rājya
Deeds (bring) fruit and austerities a kingdom. The first word may be *kaṣṭī* (labour).

582 कलाकौशल्य ज्याचे हातीं त्याची होते जगीं ख्याती
Kalākauśalya jyātse hātī tyācī hote jagī khyātī
He becomes famous in the world who knows the arts and sciences.

583 कवीस गुरु आहे पण उपज अंग स्वभाव
Kavīsa guru āhe paṇa upaza aṅga svabhāva
A poet can have a teacher but to be a poet is a natural gift. Poeta nascitur non fit.

584 कारटे पोरटे सदा चोरटे
Kāraṭe poraṭe sadā tsoraṭe
Low class boys are always thieves.

585 कुचेष्टेवांचून प्रतिष्टा नाहीं
Kuceṣṭevātsūna pratiṣṭā nāhī
There is no greatness without reviling.

586 कुडास कान ठेवी ध्यान
Kuḍāsa kāna ṭhevī dhyāna
Walls have ears, remember it.

587 कोडग्याला दुःख नाहीं कृपणाला सुख नाहीं

Koḍagyālā duḥkha nāhī kripaṇālā sukha nāhī

A hardened person has no pain, a miser no happiness. Sometimes *lāza* (shame) is used instead of 'pain.' The phrase is also quoted 'A hardened person feels neither happiness nor sorrow.'

588 कोणी आग व्हावें कोणी पाणी व्हावें

Koṇī āga vhāve koṇī pāṇī vhāve

Some should be fire, some should be water. Applied to opposite dispositions.

589 कोरडी आग पुरवेल ओली आग पुरवणार नाहीं

Koraḍī āga puravela olī āga puravaṇāra nāhī

Dry fire can be borne but not damp fire. By the latter pangs of hunger are referred to.

590 कोरड्याबरोबर ओलें जळतें

Koraḍyābarobara ole zaḷate

Damp things burn with the dry.

591 खादाडाला चव नाहीं व उठवळाला विसांवा नाहीं

Khādāḍālā tsava nāhī va uṭhavaḷālā visāvā nāhī

A greedy man has no taste and a lazy man no rest.

592 खुजाला हसूं नको खुजा होशील

Khuzālā hasū nako khuzā hośīla

Do not laugh at a dwarf or you will become one.

593 गरजवंत तो दरद्वंत

Garazavanta to daradavanta

A needy man is careful.

594 गरिबाला सोन्यारुपयाचा विटाळ झाला

Garibālā sonyārupayātsā viṭāḷa zhālā

Gold and silver are 'defiled' to a poor man. They keep away from him as though his touch were defiling.

595 गवत गोंडाळ शेत धोंडाळ बायको तोंडाळ नसावी

Gavata goṅḍāḷa śeta dhoṅḍāḷa bāyako toṅḍāḷa nasāvī

Grass that is spear-grass, a field that is stony and a wife who is talkative are not desirable.

596 गांठचें द्यावें पण जामीन न व्हावें

Gāṭhatse dyāve paṇa zāmīna na vhāve

Give from your own pocket but do not be security for another. A reverse form is used, *Zāmīna rāhā āṇi gāṭhatse vāhā* (He who becomes security has to pay from his own purse).

597 गाड्याची वाट आणि गाडल्याची वाट एकच

Gāḍyācī vāṭa āṇi gāḍalyācī vāṭa ekatsa

The burier and the buried go the same way.

598 गातां गळा शिंपतां मळा लिहितां हातवळा

Gātā gaḷā śiṁpatā maḷā lihitā hātavaḷā

The throat by singing, the garden by watering and suppleness of hand by writing.

599 गादी काम शिकविते

Gādī kāma śikavite

The throne teaches work.

600 गायकसाई बरा पण कलमकसाई खोटा

Gāyakasāī barā paṇa kalamakasāī khoṭā

A cow butcher is good (compared with) a pen butcher.

601 गांव चालवी गांवचा वैरी संसार चालवी कुटुंबाचा वैरी

Gāva tsālavī gāvatsā vairī saṁsāra tsālavī kutūṁbātsā vairī

He who manages the village is the enemy of the village, he who rules the household is the enemy of the family.

602 गुप्त मित्रापेक्षां उघड शत्रू बरा

Gupta mitrāpekṣā ughaḍa śatrū barā

An open enemy is better than a secret friend.

603 गुरुला गचांडी सरकाराला कासांडी भुताला दहीं हांडी

Gurulā gatsāṅḍī sarakārālā kāsāṅḍī bhutālā dahī hāṅḍī

To the guru a push, to government a metal pot (a bribe), to the ghost a pot of curds. The last refers to the ceremony of casting out a demon. A *guru* is a religious teacher or guide, often quite ignorant, who has to be dealt with roughly.

604 गुरु गुरु विद्या शिर शिर अक्कल
Guru guru vidyā śira śira akkala

In different teachers different knowledge, in different heads different common-sense.

605 घासून घ्यावें पण हांसून घेऊं नये
Ghāsūna ghyāve paṇa hāsūna gheū naye

Put up with rubs but not with ridicule.

606 चांगलें झालें तर सर्वांचें आणि वाईट झालें तर एकाचें
Tsāṅgale zhāle tara sarvāṅtse āṇi vāīṭa zhāle tara ekātse

If it turn out well we all did it, if badly then he did it.

607 चितेपेक्षा चिंता कठीण
Citepekṣā ciṅtā kaṭhīṇa

Care is worse than the funeral pile. 'Care will kill a cat' (English).

608 चोरी चहाडी शिंदळकी न करावी
Tsorī tsahāḍī śiṅdaḷakī na karāvī

Do not steal, nor slander, nor commit adultery. This is the creed of the lower classes.

609 चौघांत जावें चौघासारखें व्हावें
Tsaughāṅta zāve tsaughāsārakhe vhāve

If you go among other people be like them. 'When at Rome do as the Romans do.'

610 छडी लागे छमछम विद्या येई घमघम
Chaḍī lāge chamachama vidyā yeī ghamaghama

Where they freely use the cane, there you'll quickly knowledge gain.

611 जतन तेथें पतन
Zatana tethe patana

Where there is storing up there will be loss.

612 जनाचे हातीं दोन धोंडे
Janātse hātī dona dhoṅḍe

In the hands of people are two stones. No course of conduct pleases them.

613 जनीं जनार्दन
Janī janārdana

An assembly of people is God. Vox populi vox Dei. 655.

614 जमात ती करामत
Zamāta tī karāmata

A community is a marvel. Union is strength. The first word may be *ajamata* (powerfulness).

615 जर कष्ट साही तर सुख पाही
Zara kaṣṭa sāhī tara sukha pāhī

If you bear trouble you will see happiness.

616 जसें सोंग तशी संपादणी
Zase soṅga taśī saṁpādaṇī

As the character assumed so it should be supported.

617 जार जामात भगिनी सुत हे उपकार नाहीं आठवत
Zāra zāmāta bhaginī suta he upakāra nāhī āṭhavata

A paramour, a son-in-law and a sister's son do not remember a kindness.

618 जावें रगीनें कीं जावें वगीनें
Zāve ragīne kī zāve vagīne

Go boldly or go well recommended.

619 जावे लाख रहे साख
Zāve lākha rahe sākha

Let thousands go but remain honest.

620 जिकडे चलती तिकडे भरती
Jikaḍe tsalatī tikaḍe bharatī

Where there is prosperity people will gather.

621 जिकडे पोळी तिकडे वळी
Jikaḍe poḷī tikaḍe vaḷī

Where there is bread there he will turn.

622 जितके मोठे तितके खोटे
Zitake moṭhe titake khoṭe
By how much they are great by so much they are false.

623 जिवा तोंपर्यंत शिवा
Jivā toparyanta śivā
While living we must be mending.

624 जी खोड बाळा ती जन्मकाळा
Jī khoḍa bāḷā tī janmakāḷā
Childhood's bad habit will last for life.

625 जेथें भाव तेथें देव
Jethe bhāva tethe deva
Where there is faith there is God.

626 जेथें शब्दांचा सुकाळ तेथें बुद्धीचा दुकाळ
Jethe śabdāntsā sukāḷa tethe buddhītsā dukāḷa
Where there is a surfeit of words there is a famine of intelligence.

627 जें दिसें तें नासें
Je dise te nāse
What is seen is perishable.

628 जें नाहीं टिळीं त्याला कां द्यावें सुळीं
Je nāhī ṭiḷī tyālā kā dyāve suḷī
Why impale him for that which is not on his forehead (fate)?

629 जो जवळ ओयरा तो जग सोयरा
Zo zavaḷa oyarā to jaga soyarā
The world claims relationship with him who has provision.

630 जो भिऊन वागे त्याचे मागें देव लागे
Zo bhiūna vāge tyātse māge deva lāge
God pursues him who behaves with fear. It is also quoted *Bhityāmāge bramharākṣasa* (The arch-demon follows one who fears).

631 ज्याचें कुडें त्याचे पुढें
Jyātse kuḍe tyātse puḍhe
Evil is in front of an evil man. Honi soit qui mal y pense.

632 ज्याचें चातुर्य त्याच्या पुरतें
Jyātse cāturya tyācyā purate
Every man has enough knowledge for himself.

633 ज्याचें जळे त्याला कळे
Jyātse zaḷe tyālā kaḷe
One knows when one's own belongings are burnt.

634 ज्याचें वेड त्याला गोड
Jyātse veḍa tyālā goḍa
A man's hobby (insanity) is pleasing to himself.

635 झगडा तोडी मैत्री
Zhagaḍā toḍī maitrī
A quarrel breaks friendship.

636 तवईपेक्षां अवई कठीण
Tavaīpekṣā avaī kaṭhīṇa
A false report is worse than a real loss.

637 तीन शेंडे साबर बोंडे आणि लाल तोंडे हे वाढल्यावांचून राहणार नाहींत
Tīna śeṅḍe sābara boṅḍe āṇi lāla toṅḍe he vāḍhalyāvātsūna rāhaṇāra nāhīta
The three-tufted (Mārwāris), the Cactus plant and the red-faced (Europeans) cannot live without increasing.

638 तुटलें मन आणि फुटलें मोतीं सांधत नाहीं
Tuṭale mana āṇi phuṭale motī sāṅdhata nāhī
Broken friendship (or *heart*) *and a split pearl cannot be mended.*

639 थट्टेची होते मस्करी
Thaṭṭecī hote maskarī
Joking leads to quarrelling.

640 थोडक्यांत गोड
Thoḍakyāṅta goḍa
There is sweetness in a small amount. 'Little and good' (English).

641 दरबारी मान विद्येचें पान

Darabārī māna vidyetse pāna

An educated man will be honoured at court. The words suggest, though they do not mean, the 'betel-leaf' which is given at durbars. 837.

642 दुःख सांगावें मना सुख सांगावें जना

Duḥkha sāṅgāve manā sukha sāṅgāve janā

Tell your troubles to your own mind and your happiness to the world. Sometimes *māna* (respect) and *apamāna* (disrespect) are used; or, *lābha* (profit) and *hāni* (loss).

643 दुष्टास देव धारजिणा

Duṣṭāsa deva dhārajiṇā

God is favourable to the wicked. The first word may also be *dāṣṭāsa* (surly). 116, 1671.

644 दोघांचें भांडण तिसऱ्यास लाभ

Doghāṅtse bhāṅḍaṇa tisaryāsa lābha

Two quarrel and a third profits by it.

645 धर्मी जय व पापीं क्षय

Dharmī jaya va pāpī kṣaya

By alms victory, by sin wasting.

646 धाड पडावी पण चीत पडूं नये

Dhāḍa paḍāvī paṇa cīta paḍū naye

Let difficulties occur but not the loss of courage. Some believe *cīta* may refer to the season *citrā* (Molesworth).

647 धीर तो गंभीर उतावळा तो बावळा

Dhīra to gaṁbhīra utāvaḷā to bāvaḷā

The patient man is calm, the hasty is crack-brained.

648 नर करणी करे तो नरका नारायण होय

Nara karaṇī kare to narakā nārāyaṇa hoya

If man do the deeds he may become God.

649 नरा हर हुनरा

Narā hara hunarā

Man has many devices.

650 निंदकाचें घर असावें शेजारीं (Tukaram)

Nindakātse ghara asāve śezārī

A reviler's house should adjoin ours. By his nearness we should behave carefully.

651 निषिद्ध वस्तूवर आवड फार

Niṣiddha vastūvara āvaḍa phāra

One has much liking for a forbidden thing. 'Stolen kisses are sweet' (English).

652 नीचाची प्रीत जशी वाळूची भिंत

Nīcācī prīta zaśī vāḷūcī bhinta

The affection of a low person is like a wall of sand.

653 पांचांचे पांच प्रकार

Pāntsāntse pāntsa prakāra

There are five different manners for five individuals.

654 पांचा बुद्धि ती पंचविशी बुद्धि

Pāntsā buddhi tī pancaviśī buddhi

The intellect at the age of five is what it will be at twenty-five. 'The childhood shows the man, as the morning shows the day' (Milton).

655 पांचा मुखीं परमेश्वर

Pāntsā mukhī parameśvara

God is in the mouths of five. Vox populi vox Dei. 613.

656 पापाचा घडा भरला म्हणजे फुटतो

Pāpātsā ghaḍā bharalā mhaṇaje phuṭato

When sin's pitcher is full it breaks. 526.

657 पाप्याचें धन प्रायश्चितास अर्पण

Pāpyātse dhana prāyaścitāsa arpaṇa

The wealth of a sinner is an offering (to make) atonement.

658 पोटचें द्यावें पण पाठचें देऊं नये
Poṭatse dyāve paṇa pāṭhatse deū naye

We should give up our child but not a refugee. Genesis xix. 8.

659 प्रकृति तितक्या विकृति
Prakṛiti titakyā vikṛiti

There are as many defects as there are temperaments.

660 प्रत्यक्ष तें खरें
Pratyakṣa te khare

What we see is true. 'Seeing is believing' (English). Another form of this is *Pratyakṣāsa pramāṇa nako* (No proof is needed for what we see).

661 फार झालें हांसूं आलें
Phāra zhāle hāsū āle

When it became excessive we began to laugh.

662 बातांची वरकत कामाची हरकत
Bātāñcī varakata kāmācī harakata

Much talking interferes with work.

663 भडभड्या तो कपटी नसतो
Bhaḍabhaḍyā to kapaṭī nasato

An open talker is not generally deceitful. 'Great barkers are not biters' (Scotch).

664 भांडणाचें तोंड काळें
Bhāṅḍaṇātse toṅḍa kāḷe

The face of quarrelling should be black, i.e. It should not be seen at all.

665 भांडणापेक्षां अबोला बरा
Bhāṅḍaṇāpekṣā abolā barā

Not-to-be-on-speaking-terms is better than quarrelling.

666 मरण हक्क आहे
Maraṇa hakka āhe

Death is our right.

667 मित होय व्यय तर न होई क्षय
Mita hoya vyaya tara na hoī kṣaya

Spend sparingly and you will not be impoverished.

668 मोठ्याची मोठी इच्छा
Moṭhyācī moṭhī icchā

A great man has great desires.

669 म्हाताऱ्याला कंठाळींत घालून न्यावे
Mhātāryālā kaṅṭhāḷīṅta ghālūna nyāve

Carry an old man with you in a sack. Several stories are told in which educated young men start upon some enterprise and after much persuasion allow an old man to accompany them. In one well-known story an old man consents to be tied up in a sack in order that their pride may not be wounded through his being seen with them. Eventually, of course, the old man's counsel extricates them from difficulties and obtains for them success.

670 यत्न जोडी आळस मोडी
Yatna zoḍī āḷasa moḍī

Effort adds, idleness breaks.

671 येवा व्हावा जावा न व्हावा
Yevā vhāvā zāvā na vhāvā

One should be a comer not a goer.

672 रडता राऊत घोड्यावर बसविला तर मेल्याची खबर आणितो
Raḍatā rāūta ghoḍyāvara basavilā tara melyācī khabara āṇito

If a mournful man be put on a horse he will bring news of death. Or the last part may be 'How can he ride, or how can he shoot an arrow?'

673 राग खाई आपणास संतोष खाई दुसऱ्यास
Rāga khāī āpaṇāsa saṅtoṣa khāī dusaryāsa

Anger consumes ourselves, pleasantness consumes others. People are jealous of a happy man.

674 राजा बोले दळ हाले काजी बोले दाढी हाले
Rāzā bole daḷa hāle kājī bole dāḍhī hāle

When the king speaks the army moves, when the kaji (judge) speaks his beard moves.

675 राज्या अंतीं नरक प्राप्ति
Rājyā antī naraka prāpti

Hell follows at the end of a reign, i.e. It will be the king's lot.

676 लाडिं लाडिं केलें वेडें
Lāḍe lāḍe kele veḍe

Petting, petting, made him an idiot.

677 लोक आणि ओक
Loka āṇi oka

People and vomit. Intolerably disgusting is the multitude.

678 वांकडे मेढीस वांकडेच नेम
Vāṅkaḍe meḍhīsa vāṅkaḍetsa nema

There is a crooked law for a crooked prop. Crooked actions require crooked expedients.

679 विशीं विद्या तिशीं धन
Viśī vidyā tiśī dhana

At twenty, knowledge; at thirty, wealth.

680 वेदांत्यापेक्षा धादांत्या बरा
Vedāntyāpekṣā dhādāntyā barā

Personal experience is better to follow than the scriptures. 'Practice is better than precept.' *Dhādānta* is an arbitrary formation to rhyme with and oppose *vedānta*.

681 व्याप तितका संताप
Vyāpa titakā santāpa

The more bother the more anger.

682 शक्ति तेथें भक्ति
Śakti tethe bhakti

There is attachment where there is strength.

683 शंभर शहाणे पण अक्कल एक
Śaṁbhara śahāṇe paṇa akkala eka
A hundred wise men but their wisdom is the wisdom of one.

684 शहाण्याचा व्हावें चाकर पण मूर्खाचा होऊं नये धनी
Śahāṇyātsā vhāve tsākara paṇa mūrkhātsā hoū naye dhanī
Be servant to a wise man but do not be master to a fool.

685 शहाण्यास एक बात आणि मूर्खास सारी रात
Śahāṇyāsa eka bāta āṇi mūrkhāsa sārī rāta
A word to the wise and all night to the fool. Verbum sat sapienti.

686 शेसाळे शेसाळे शेजार पिसाळे
Śesāḷe śesāḷe śezāra pisāḷe
A furious man becomes obnoxious to his neighbour.

687 श्रीमंताचें जळूं नये घर तरुणाची मरूं नये बायको व वृद्धाचा मरूं नये पुत्र
Śrīmaṅtātse zaḷū naye ghara taruṇācī marū naye bāyako va vṛiddhātsā marū naye putra
A rich man's house should not be burned, a young man's wife should not die and an old man's son should not die.

688 सजणां जाय घोकीत राहे चोरां जाय निश्चिंत राहे
Sajaṇā zāya ghokīta rāhe tsorā zāya niściṅta rāhe
If a friend take it he murmurs, if a thief take it he keeps quiet.

689 सडक दमेल कां चालणारा दमेल
Saḍaka damela kā tsālaṇārā damela
Will the road be tired, or the walker?

690 सत्तेपुढें शहाणपण चालत नाहीं
Sattepuḍhe śahāṇapaṇa tsālata nāhī
Wisdom prevails nothing against power. 'Might is right' (English).

691 सदा मरे त्यास कोण रडे
Sadā mare tyāsa koṇa raḍe
Who will weep for one who dies often?

692 संशय म्हणजे चुकी
Saṁśaya mhaṇaje tsukī

A doubt amounts to a mistake.

693 सावकाराच्या उरावरून जावें सरकाराच्या पाठीमागून जावं
Sāvakārācyā urāvarūna zāve sarakārācyā pāṭhīmāgūna zāve

Walk boldly in front of a creditor, walk behind the government. Do not owe anything: obey the law humbly.

694 सावित्रीबाई भिक्षा वाढा म्हटल्यानें कोणी वाढीत नाहीं
Sāvitrībāī bhikṣā vāḍhā mhaṭalyāne koṇī vāḍhīta nāhī

You will not get alms merely by saying 'Sāvitrībāī! please give me something.'

695 सुखानें पुण्याचा क्षय दुःखानें पापाचा क्षय
Sukhāne puṇyātsā kṣaya duḥkhāne pāpātsā kṣaya

Merit diminishes by happiness, sin by pain.

696 सोई धरील तो सोयरा वर्म पाहील तो वैरी
Soī dharīla to soyarā varma pāhīla to vairī

He who falls in with one's habits is a relative, he who notices one's failings is an enemy.

697 हसता पुरुष रडती रांड याची करावी सदा सांड
Hasatā puruṣa raḍatī rāṅḍa yācī karāvī sadā sāṅḍa

A jesting man and a murmuring woman must be always avoided.

698 हानि लाभ मृत्यु हीं सांगून येत नाहींत
Hāni lābha mṛityu hī sāṅgūna yeta nāhīta

Loss, gain, and death come without giving notice.

699 क्षमेसारखें तप नाहीं
Kṣamesārakhe tapa nāhī

There is no austerity like forgiveness. Or, the word *bhūṣaṇa* (adornment) is used for 'austerity.'

V. FOOD.

700 अगोदर खाईल मग तोंड धुईल

Agodara khāīla maga toṅḍa dhuīla

He first eats and then cleans his mouth. This would be reversing a rule which is kept strictly by all classes.

701 अगोदर भुक्ति मग भक्ति

Agodara bhukti maga bhakti

First food then worship. A man's first care is for his stomach.

702 अचाट खाणें मसणांत जाणें

Acāṭa khāṇe masaṇāṅta zāṇe

To eat excessively is to go to the burning-ground.

703 अठरा धान्यांचें कोडबोळें

Aṭharā dhānyāṅtse koḍaboḷe

A fried cake of eighteen different grains.

704 अडक्याची केली वाण आणि लोणच्याची झाली घाण

Aḍakyācī kelī vāṇa āṇi loṇacyācī zhālī ghāṇa

They spent a penny too little and spoilt the pickle. The first word may be *mīṭhācī* (they put too little salt).

705 अंतकालापेक्षा माध्यान्हकाल कठीण

Aṅtakālāpekṣā mādhyānhakāla kaṭhīṇa

Mid-day is worse than death. It is the time for the Hindu's first meal.

706 अति सोंवळा तो ओंवळ्यां खाय दाहट बायको निघून जाय

Ati sovaḷā to ovaḷyā khāya dāhaṭa bāyako nighūna zāya

One excessively 'pure' will eat when 'impure'; a hot-tempered wife will run away. Do not trust the one, nor marry the other.

707 अधणांतले रडतात सुपांतले हंसतात

Adhaṇāṅtale raḍatāta supāṅtale hasatāta

The grain being cleaned (for cooking) laughs (because) the grain in the pot cries. Man jeers at suffering which he himself will have

to bear. The first word may be *zātyāntale* (because the grain being ground cries).

708 अंधळ्याचा हात ताटावर

Andhaḷyātsā hāta tāṭāvara

The blind man's hand is in the plate. One who obtains something good without looking for it. The last word is sometimes changed but is vulgar.

709 अधीं अननं मग तननं

Adhī ananaṁ maga tananaṁ

First food, then ease. 'Food before talk, supper before song' (English).

710 अधीं देव मग जेव

Adhī deva maga jeva

First God, then food, i.e. First worship.

711 अन्नछत्रीं जेवणें व मिरपूड मागणें

Annachatrī jevaṇe va mirapūḍa māgaṇe

To have a dinner given you for nothing and to ask for pepper. 'To dine upon charity and call out for sauce' (English). 720, 809, 810, 1891.

712 अन्न तारी अन्न मारी अन्नासारखा नाहीं वैरी

Anna tārī anna mārī annāsārakhā nāhī vairī

Food saves, food destroys, there is no enemy like food.

713 अन्नमय प्राण प्राणमय शक्ति आणि शक्तिमय पराक्रम

Annamaya prāṇa prāṇamaya śakti āṇi śaktimaya parākrama

Food gives life, life gives strength, strength gives great deeds.

714 अन्नाचा मारेल खालीं पाही व तरवारीचा मारेल वर पाही

Annātsā mārela khālī pāhī va taravārītsā mārela vara pāhī

One smitten with food (one who is fed) looks down, one smitten with the sword looks up. The one is humble, the other looks up to know why he is beaten.

715 अल्प भुकी तो सदां सुखी
Alpa bhukī to sadā sukhī

A small eater is happy. Or, it is quoted simply *Bhukī to sukhī* (A hungry man is happy).

716 अवशीं खाई तूप सकाळीं पाही रूप
Avaśī khāī tūpa sakāḷī pāhī rūpa

She eats butter on going to bed and looks at her appearance in the morning! Expecting immediate results from strengthening food, &c.

717 अवशीं पुऱ्या आणि सणीं घुगऱ्या
Avaśī puryā āṇi saṇī ghugaryā

Rich pastry at the new moon (a fast day), and boiled grain (poor food) on the festival.

718 असतील शितें तर मिळतील भूतें
Asatīla śite tara miḷatīla bhūte

If there be cooked rice ghosts (hungry people) will assemble. 1028, 1045, 1046.

719 असेल आई तर मिळेल साई
Asela āī tara miḷela sāī

If there be a mother he will receive cream.

720 अळणी खाती आणि फोडणी मागती
Aḷaṇī khātī āṇi phoḍaṇī māgatī

She has food usually without salt even and now asks for sauce. 711, 809, 810, 1891.

721 आपल्या पोळीवर तूप ओढणारा
Āpalyā poḷīvara tūpa oḍhaṇārā

One who helps himself freely to butter for his own bread.

722 आमचा बाळ्या बारा पोळ्या खातो पण आणाव्या कोठल्या
Āmatsā bāḷyā bārā poḷyā khāto paṇa āṇāvyā koṭhalyā

Our child can eat twelve loaves (chapāties) but where are they to come from?

723 आमचा भात एकदांच शिजतो

Āmatsā bhāta ekadātsa śizato

We boil our rice only once. We cannot repeat the story.

724 आम्ही खावें आम्ही प्यावें जमाखर्च तुमच्या नांवें

Āmhī khāve āmhī pyāve zamākhartsa tumacyā nāve

We are to eat and drink, the expense is to be put down to you! Said in irony by a father as describing the conduct of a lazy son.

725 आहारीं व्यवहारीं कदापि लज्जा न धरी

Āhārī vyavahārī kadāpi lajjā na dharī

At a meal or in trade never be bashful.

726 उचल पत्रावळी म्हणे जेवले किती

Utsala patrāvaḷī mhaṇe jevale kitī

'Pick up the leaf-plates.' He says 'How many have dined?' Or, the first two words may be *Uṣṭī kāḍha* (Take away the leavings). 103, 430, 973, 1076.

727 उपास केला आणि दोन रुपये फराळाला

Upāsa kelā āṇi dona rupaye pharāḷālā

He fasted and it cost him two rupees for light refreshments. These are fruits, parched corn, sweetmeats, &c., allowed when fasting.

728 उपासामागें पारणें आणि पारण्यामागें उपास

Upāsāmāge pāraṇe āṇi pāraṇyāmāge upāsa

After a fast feasting and after feasting a fast.

729 एक मारी उंडे एक मारी मांडे

Eka mārī uṅḍe eka mārī māṅḍe

One eats substantial, and one light, food.

730 एका आधणानें तुरी शिजत नाहींत

Ekā ādhaṇāne turī śizata nāhīta

Tur pulse will not be properly cooked by one boiling. One stroke of the cane is not enough for some children.

731 एका ताटीं जेवणें आणि घांस मोजणें

Ekā tāṭī jevaṇe āṇi ghāsa mozaṇe

To eat out of one dish and to count the mouthfuls. Eating together

is a sign of friendship, but the host should not criticize what one eats. 966.

732 एका शितानें भाताची परीक्षा

Ekā śitāne bhātācī parīkṣā

Cooked rice can be tested by one grain. 'A straw shows which way the wind blows' (English).

733 एथें कोणाची डाळ शिजत नाहीं

Ethe koṇācī ḍāḷa śizata nāhī

You cannot get your pulse cooked here. You cannot attain your object here.

734 कंठकास गुळवणी

Kaṅṭhakāsa guḷavaṇī

One who submits meekly gets sweetened water, i. e. poor food. 'All lay a load on the willing horse' (English).

735 कडू कारलें तुपांत तळलें आणि साखरेंत घातलें तरी कडू तें कडूच

Kaḍū kārale tupāṅta taḷale āṇi sākhareṅta ghātale tarī kaḍū te kaḍūtsa

The vegetable kārale is so bitter that although fried in butter and mixed with sugar it remains bitter. Some people have this kind of disposition.

736 कणिंग गेली तळा आणि बारीक निरीक दळा

Kaṇiṅga gelī taḷā āṇi bārīka nirīka daḷā

No grain in the store-pot and 'Grind it small and well.' The husband calls out to the wife to grind the grain fine although they have none, with the object of appearing well to others.

737 कण्या खाऊन मिशांस तूप लावणें

Kaṇyā khāūna miśāsa tūpa lāvaṇe

Eating broken grain and applying butter to the moustache. To pinch one's food at home in order to cut a dash in company.

738 कण्हतो कुंथतो मलिद्याला उठतो

Kaṇhato kuṅthato malidyālā uṭhato

He moans and groans but gets up fast enough for food.

739 कांद्याला बिस्मिल्ला
Kāṅdyālā bismillā

Bismillā to an onion. Muhammadans use the word *bismillā* (to God be praise) as e. g. before a meal or before killing an animal.

740 कामापुरता मामा आणि ताकापुरती आजीबाई
Kāmāpuratā māmā āṇi tākāpuratī ājībāī

'Uncle' as long as he can be of use to us, 'Aunt' as long as there is butter-milk.

741 कुळीदना होयत मांडा ते कां रडेत रांडा
Kuḷīdanā hoyata māṅḍā te kā raḍeta rāṅḍā

If pastry could be made from coarse grain why would the wife cry?

742 केलें नाहीं तंववर जड खाल्लें नाहीं तंववर गोड
Kele nāhī tavavara zaḍa khālle nāhī tavavara goḍa

A work appears hard till we have tried it, and food appears sweet till we have tasted it.

743 कोंड्याचा मांडा करून खावा
Koṅḍyātsā māṅḍā karūna khāvā

Make bran pastry and eat it. Fancy it is good.

744 कोणी चाखून रांधित नसतो
Koṇī tsākhūna rāṅdhita nasato

No one tastes and then cooks. He cooks first and then tastes.

745 खाईन तर तुपाशीं नाहीं तर उपाशी
Khāīna tara tupāśī nāhī tara upāśī

If I eat I will eat with butter, otherwise I will fast. My own terms or none. By a play on the words it may mean 'If I eat I will eat with you,' &c.

746 खाईल तर पिईल
Khāīla tara piīla

He who eats will drink. One necessarily goes with the other. No excess is implied. The last word may be *vāhīla* (will carry the burden). 1825.

747 खाऊं जाणें तो पचवूं जाणें

Khāū zāṇe to pacavū zāṇe

He who knows how to eat knows how to digest. Applied to bribery, &c.

748 खाणें थोडें मिचमिच बहुत

Khāṇe thoḍe micamica bahuta

Little food, much noise, i.e. noise made by the mouth while eating.

749 खातां खातां जन्म गेला आणि वांकडीं फळें कशाचीं

Khātā khātā janma gelā āṇi vāṅkaḍī phaḷe kaśācī

He has been eating it all his life and (asks) 'What is the crooked-shaped fruit?' A simpleton.

750 खाद आहे तर लाध आहे

Khāda āhe tara lādha āhe

If he has food he has strength. Or it is sometimes *Khāda taśī lātha* (As the food so the kick).

751 खायाप्यायास मी लढायास कुबडा भाई

Khāyāpyāyāsa mī laḍhāyāsa kubaḍā bhāī

I am the man for eating and drinking but for fighting here is my hump-backed brother.

752 खायास अगडबंब म्हणायास मुखस्तंब

Khāyāsa agaḍabaṁba mhaṇāyāsa mukhastaṁba

So bloated from eating he cannot talk.

753 खाल्लें अन्न अंगीं लागत नाहीं

Khālle anna aṅgī lāgata nāhī

The food eaten does not strengthen the body. Applied e.g. in case of a cruel master or unkind husband.

754 खाल्ल्यास खावेसें वाटतें

Khāllyāsa khāvese vāṭate

We like to eat food we have eaten before.

755 खावयास अधीं निजावयास मधीं कामास कधींमधीं

Khāvayāsa adhī nizāvayāsa madhī kāmāsa kadhī-madhī

To eat before others, to sleep between whiles, sometimes to work. Idleness.

756 खावें जातीचें किंवा खावें हातीचें

Khāve zātītse kiṁvā khāvẹ hātītse

Eat with your own caste or else what you have yourselves bought.

757 खुब खाय वाल तर होतील मोठे गाल

Khuba khāya vāla tara hotīla moṭhe gāla

Eat plenty of beans and your cheeks will be fat.

758 गाजर पारख्या

Gāzara pārakhyā

A judge of carrots! An ignoramus.

759 गाजराची चोरी व फांशींची शिक्षा

Gāzarācī tsorī va phāśīṅcī śikṣā

To be hanged for stealing a carrot.

760 गाजरांची तुळा आणि विमानाची वाट

Gāzarāṅcī tuḷā āṇi vimānācī vāṭa

The body's weight of carrots and an easy flight to heaven. The first should be gold, as e. g. the custom in Travancore. High recompense for a trifling service.

761 गाडगें धुउन कढी करणारा

Gāḍage dhuūna kaḍhī karaṇārā

One who makes a dish of curds with the rinsings of his earthen vessel. A miser.

762 गाढवाच्या पाठीवर साखरेची गोणी

Gāḍhavācyā pāṭhīvara sākharecī goṇī

A sack of sugar on a donkey's back. A fool carries a load which does not benefit him.

763 गूळ घातले तसे गोड

Gūḷa ghātale tase goḍa

As you add sugar so it becomes sweet.

764 गूळ नाहीं पण गुळशी वाचा तर पाहिजे
Gūḷa nāhī paṇa guḷaśī vātsā tara pāhije

You do not give me sugar but you might give me sweet words.

765 घाल पाणी कर गुळवणी
Ghāla pāṇī kara guḷavaṇī

Put water with it, make it sugar and water.

766 घी गेलें ठामणें गेलें
Ghī gele ṭhāmaṇe gele

The butter is gone and the butter-bottle is gone. Principal and interest both gone. The first word may be *tūpa*, with the same meaning. The proverb is also quoted in a negative form.

767 चाकर खाय चुरमा ठाकर खाय ठिकरी
Tsākara khāya tsuramā ṭhākara khāya ṭhikarī

The servant eats sweetmeat, the master eats a cheap curry. 808.

768 चाखलें नाहीं पण देखलें तर असेल
Tsākhale nāhī paṇa dekhale tara asela

I may not have tasted it but I have probably seen it. Unwilling to appear ignorant.

769 चिकणी सुपारी खाऊं नये दुपारीं
Cikaṇī supārī khāū naye dupārī

Do not eat boiled betel-nut at mid-day.

770 जन्माउपर खाल्लें पान आणि थुंकतां थुंकतां गेला प्राण
Janmāupara khālle pāna āṇi thuṅkatā thuṅkatā gelā prāṇa

He ate betel-leaf for the first time and was almost dead with spitting.

771 जिकडे घुगऱ्या तिकडे उदेव उदेव
Jikaḍe ghugaryā tikaḍe udeva udeva

Where there is boiled grain the people shout (to the goddess) 'Arise! awake!' Referring to the custom of freely distributing food at some fairs. Hence, people who are profited will give praise.

772 जिचे घरीं ताक तिचें वरतें नाक

Jitse gharī tāka titse varate nāka

She who has buttermilk puts her nose in the air. Possessions make proud.

773 जेथें खीर खाल्ली तेथें राख खावी काय

Jethe khīra khāllī tethe rākha khāvī kāya

Where I have eaten custard shall I there eat ashes?

774 जेवले आणि हातीं पायीं डेवले

Jevale āṇi hātī pāyī ḍevale

They have eaten to the full and their hands and feet are listless. Opulence causes sloth.

775 जेवायाला चला भूक नाहीं मला

Jevāyālā tsalā bhūka nāhī malā

'*Come to dinner:*' '*I am not hungry.*' One in anger makes a false excuse.

776 जेव्हां येते वेळ तेव्हां होतें गाजराचें केळ

Jeṁvhā yete veḷa teṁvhā hote gāzarātse keḷa

When the time comes even a carrot is as good as a plantain. In hard times things of little worth are appreciated. Or, simply *Yeī veḷe khāī keḷe* (He who comes at the proper time will eat plantains).

777 जो गुळानें मरतो त्याला विष कशाला

Zo guḷāne marato tyālā viṣa kaśālā

Why give poison to him who dies from treacle?

778 ज्याची खावी पोळी त्याची वाजवावी टाळी

Jyācī khāvī poḷī tyācī vāzavāvī ṭāḷī

Clap in praise of him whose bread you eat. 'Of whom you eat salt him laud and exalt' (English). Another form of the proverb is *Jyācī khāvī bhākarī tyācī karāvī tsākarī* (Be a servant to him whose bread you eat).

779 झुटे भांडें अर्धा लाभ

Zhuṭe bhāṅḍe ardhā lābha

Leavings are half satisfying.

780 टर भर दमडीवर
Ṭara bhara damaḍīvara

A meal for a farthing!

781 टाका आगळें लिहावें घांसा उणें जेवावें
Ṭākā āgaḷe lihāve ghāsā uṇe jevāve

Write a nibful more, eat a mouthful less.

782 डाळ रोटी सब बात खोटी
Ḍāḷa roṭī saba bāta khoṭī

(*Give me*) *pulse and bread, everything else is worthless.*

783 डोंगरचे आंवळे व सागरचें मीठ
Ḍoṅgaratse avaḷe va sāgaratse mīṭha

The myrobalan of the hill and salt of the sea. Both far apart and not likely to meet, but they do so when pickles are made. 3.

784 ताक तें ताक दूध तें दूध
Tāka te tāka dūdha te dūdha

Buttermilk is buttermilk, milk is milk.

785 ताक नाशी भाजी घर नाशी शेजी
Tāka nāśī bhājī ghara nāśī śejī

Buttermilk spoils vegetables, the neighbour (*f.*) *spoils our house.*

786 ताका दुधाचा निवाडा होईल
Tākā dudhātsā nivāḍā hoīla

It will be decided whether it is milk or buttermilk. Applied to a quarrel.

787 ताकापुरतें रामायण
Tākāpurate rāmāyaṇa

(*To publicly read*) *the Rāmāyaṇa in order to obtain buttermilk.*

788 ताकाला जाऊन गाडगें लपविणें
Tākālā zāūna gāḍage lapaviṇe

To go for buttermilk and to hide the jug. One who wants to make a request but is slow to come to the point.

789 ताकाला पोळला तो दुधाला पोळेलच

Tākālā poḷalā to dudhālā poḷelatsa

If abused when begging buttermilk he certainly will be if he ask for milk.

790 ताकास तूर लागूं न देणें

Tākāsa tūra lāgū na deṇe

Not to allow the churn to touch the buttermilk. To do a work smartly.

791 ताडीच्या झाडाखालीं जरी दूध प्यालें तरी ताडीच प्याल्याचा संशय येतो

Tāḍīcyā zhāḍākhālī zarī dūdha pyāle tarī tāḍītsa pyālyātsā saṁśaya yeto

If you drink milk beneath a toddy tree people will suspect that you drank toddy.

792 तांदूळ जिवसे पाहुणा जिवसा

Tāṅdūḷa jivase pāhuṇā jivasā

I love my rice, I love my guest.

793 ता म्हणतां ताकभात समजावा

Tā mhaṇatā tākabhāta samazāvā

Saying 'ri' we understand 'rice and buttermilk.' 'A straw will show which way the wind blows' (English). Many similar expressions are in use.

794 तुपाचे आशेनें उष्टें खावें

Tupātse āśene uṣṭe khāve

To eat leavings with the hope of getting the fat.

795 तूप साखर रोडका व भाजीपाला धडका

Tūpa sākhara roḍakā va bhājīpālā dhaḍakā

Butter and sugar (yet) lean, vegetables (yet) robust. Those who have rich food are often weak.

796 तेल गेलें तूप गेलें हातीं धुपाटणें आलें

Tela gele tūpa gele hātī dhupāṭaṇe āle

The oil went, the butter went, the censer was left in the hand.

A maid-servant was sent to buy these two things and took a censer in which to bring them home. The censer is open at each end and can only contain one thing at a time. After buying the oil she carried it along to the butter shop, there turning the censer upside down (and spilling all the oil) she put the butter in the other end. When she reached home she showed the butter, and being asked where the oil was, turned up the censer to find it, and of course out fell the butter also!

797 त्याचें बोलणें भाजीपाला
Tyātse bolaṇe bhājīpālā

His talking is like vegetables, i. e. soft and without strength.

798 थोडें खाणें लजतीचें फार खाणें फजितीचें
Thoḍe khāṇe lajatītse phāra khāṇe phajitītse

To eat little is savoury, to eat much is injurious.

799 दहीं खाऊं कां महीं खाऊं
Dahī khāū kā mahī khāū

Shall I eat curds or shall I eat buttermilk? Shilly-shallying.

800 दहीं खाणाराचे गळ्याकडे कचरतें
Dahī khāṇārātse gaḷyākaḍe katsarate

Curds make the eater's throat ache. A man likes a bribe at the time but it will cause him trouble afterwards.

801 दाट झालें पाणी घाला पातळ झालें पीठ घाला
Dāṭa zhāle pāṇī ghālā pātaḷa zhāle pīṭha ghālā

When thick add water, when thin add flour.

802 दुगाणीचा मुळा तीन पैसे हेल
Dugāṇītsā muḷā tīna paise hela

A farthing's worth of radishes and a penny for carrying them

803 दुधाचा घोट घेववेना आणि ओकवेना
Dudhātsā ghoṭa ghevavenā āṇi okavenā

A mouthful of milk (which) cannot be swallowed and cannot be vomited. Something good we cannot keep and cannot part with.

804 दुधाची तहान ताकानें भागवत नाहीं
Dudhācī tahāna tākāne bhāgavata nāhī

One's thirst for milk cannot be satisfied with buttermilk.

805 दुधानें भाजला तो ताक फुंकून पितो
Dudhāne bhāzalā to tāka phuṅkūna pito

Having burnt his mouth with milk he now blows even on buttermilk before drinking it. Buttermilk is never heated. 'Once bit, twice shy' (English). 317.

806 दुधाला गेली तेथें कांटे खायाला राहिली
Dudhālā gelī tethe kāṅṭe khāyālā rāhilī

She went for milk but remained to eat thorns.

807 धट्टाई खाई मिठाई आणि गरीब खाई गचांडी
Dhaṭṭāī khāī miṭhāī āṇi garība khāī gatsāṅḍī

A forward man gets sweetmeat to eat, a meek man gets a push by the neck.

808 धन्याला कण्या आणि चोराला मलिदा
Dhanyālā kaṇyā āṇi tsorālā malidā

To the master boiled grain and to the servant (thief) sweet cake. 767.

809 धर्माची डाळ पांखडून घाल
Dharmācī ḍāḷa pāṅkhaḍūna ghāla

A gift of pulse, (and the beggar says) 'Clean it before you give it to me.' 711, 720, 810, 1891.

810 धर्माचें आणि ऊन ऊन
Dharmātse āṇi ūna ūna

A gift, (and he says 'Give it to me) warm.' 711, 720, 809, 1891.

811 धीर धरील तो खीर खाईल
Dhīra dharīla to khīra khāīla

He who is persevering will eat custard.

812 नको नको पायलीचे चाखो
Nako nako pāyalītse tsākho

'I don't want it, I don't want it,' yet he goes on tasting about a gallon!

813 पंक्तीस चुकला तो जेवावयास मुकला
Paṅktīsa tsukalā to jevāvayāsa mukalā

He missed (his place) in the row (at dinner) and had to go without any.

814 पक्वान्नाचा घास त्याला विघ्नाची रास
Pakvānnātsā ghāsa tyālā vighnācī rāsa

He who has good food has heaps of difficulties.

815 पदरचें खावें पण नजरचें खाऊं नये
Padaratse khāve paṇa nazaratse khāū naye

Eat your own but do not eat what another gives you. The offering made to a superior on a formal visit is called *nazar*.

816 पानावर भात व जानव्यांत हात
Pānāvara bhāta va zānavyāṅta hāta

Rice on the leaf-plate and the sacred thread in the hand. To leave a good work for a bad. The reference is to a Brahman custom.

817 पाहतां गोड वाटे खातां मन विटे
Pāhatā goḍa vāṭe khātā mana viṭe

While looking he thinks it sweet, while eating the mind loathes it.

818 पुखानंद आणि सुखानंद
Pukhānaṅda āṇi sukhānaṅda

Plentiful provision means happiness.

819 पुरणाची करंजी कोण वर्जी
Puraṇācī karaṅjī koṇa varjī

Who will refuse a pastry puff? i. e. a good thing.

820 पुराणांतलीं वांगीं पुराणांत
Purāṇāṅtalī vāṅgī purāṇāṅta

The brinjals (egg-plant) of the Purāna are in the Purāna.

The story is that a Puranic, or one who publicly reads the Purāna, was giving a reading when he had to read a verse forbidding the eating of brinjals in that particular month. His wife happened to be there and heard the command read; so on her way home she did not buy this particular vegetable, although she knew her husband was passionately fond of them. As she served the dinner she explained this to her husband, who on hearing it exclaimed 'The brinjals of the Purāna are in the Purāna!'

821 बाबू जेवले पत्तर पालथे
Bābū jevale pattara pālathe

The wanderer has dined and has turned over the leaf-plate. No one to care for.

822 बाब्या गेला आणि दशम्याही गेल्या
Bābyā gelā āṇi daśamyāhī gelyā

My child is gone and my bread is gone. One trouble on the top of another.

823 भरले पोटा अंजिर कडू
Bharale poṭā aṅjira kaḍū

Even figs are bitter to a full stomach. 'A full stomach loathes the honeycomb' (English). 824.

824 भरले ब्राम्हणास दहीं करकरतें
Bharale brāmhaṇāsa dahī karakarate

Curds cause discomfort to a Brahman whose stomach is full. Satiety. 823.

825 भाकरीला भूक लागली
Bhākarīlā bhūka lāgalī

The bread is hungry, i. e. Dinner is waiting.

826 भाकरीस तोंड नाहीं भांडणास मूळ नाहीं
Bhākarīsa toṅḍa nāhī bhāṅḍaṇāsa mūḷa nāhī

Bread (chapāti) has no face, a quarrel has no root. The first can be broken in any way one likes, the latter can be stirred up in a moment.

827 भाजी जीव नाहीं राजी
Bhājī jīva nāhī rājī

Vegetables! one loathes them.

828 भात भक्षणा व पोळी दक्षिणा
Bhāta bhakṣaṇā va poḷī dakṣiṇā

Rice to eat and cake as a present. The priest should receive money, not cake.

829 भात सोडावा पण साथ सोडूं नये

Bhāta soḍāvā paṇa sātha soḍū naye

Leave the cooked rice but do not leave your guests. The latter should be accompanied for some distance on their journey.

830 भावाची भाजी आणि कुभावाचा भात

Bhāvācī bhājī āṇi kubhāvātsā bhāta

Vegetables with good will (are better than) rice with ill will.

831 भुकेला पिकलें काय आणि हिरवें काय

Bhukelā pikale kāya āṇi hirave kāya

What does hunger care about ripe or unripe?

832 भुकेस कोंडा व झोंपेस धोंडा

Bhukesa koṅḍā va zhopesa dhoṅḍā

A hungry man (will be satisfied with) bran, a sleepy man with a stone.

833 भुताला भूत आणि पानग्यीला पीठ

Bhutālā bhūta āṇi pānagyīlā pīṭha

A demon for a demon and flour for pastry. To cast out a demon, a demon (i. e. generally a beating) is required.

834 भूक खाई रूख

Bhūka khāī rūkha

Hunger eats dry bread.

835 मनीं मांडे स्वप्नीं पुर्‍या

Manī māṅḍe svapnī puryā

In imagination, pastry; in dream, cakes.

836 मांडे करणारणीचा शेंबूड पुसावा

Māṅḍe karaṇāraṇītsā śeṁbūḍa pusāvā

We should wipe the nose (conciliate) her who is engaged in making pastry.

837 मानाचे पान गोड

Mānātse pāna goḍa

The betel-leaf-roll given with respect is acceptable. It is a custom to give this to guests at the close of an entertainment or of a formal visit. 641.

838 मिठावांचून सर्वच अळणी
Miṭhāvātsūna sarvatsa aḷaṇī

Without salt everything is savourless. Used e.g. when the chief person expected in an assembly does not come.

839 मीठ मिळेना आणि पीठ गिळेना
Mīṭha miḷenā āṇi pīṭha giḷenā

Cannot get salt and cannot swallow flour. Old age.

840 मूर्ख ओकितो शहाणा गिळितो
Mūrkha okito śahāṇā giḷito

The fool vomits, the wise man swallows. The first tells all his thoughts, the latter keeps them to himself.

841 मोलाचा भात आंखडला हात फुकाची कढी धांवून धांवून वाढी
Molātsā bhāta āṅkhaḍalā hāta phukācī kaḍhī dhāvūna dhāvūna vāḍhī

With costly rice he holds back his hand, but he runs to serve out the cheap dish of curds.

842 रांडे घरीं मांडे
Rāṅḍe gharī māṅḍe

In the prostitute's house pastry. People thrive by bad means.

843 रात्रंदिवस कांडा हातीं आला कोंडा
Rātraṅdivasa kāṅḍā hātī ālā koṅḍā

Night and day pounding rice and receiving only husks.

844 रांधा वाढा उष्टी काढा
Rāṅdhā vāḍhā uṣṭī kāḍhā

Cook, serve, take away the remnants. Said by one who complains of all the work being laid upon her.

845 रावणाच्या खाईला अडक्याचें दहीं
Rāvaṇācyā khāīlā aḍakyātse dahī

A farthing's worth of curds to a glutton. The first two words of the proverb 'Rāvan's grave or burning pit' are a synonym for a glutton.

846 लवण तेथें जीवन
Lavaṇa tethe jīvana

Where is salt there is life.

847 लोक म्हणून खाणार बाप म्हणून कोण देणार
Loka mhaṇūna khāṇāra bāpa mhaṇūna koṇa deṇāra

Say you are a stranger and you will get food, say you are his father and he will not give to you. Plead humbly.

848 वड्याचें तेल वांग्यावर
Vaḍyātse tela vāṅgyāvara

The oil for the cake (he puts) on the brinjal. Anger excited by one object poured out on to another. *Vaḍa* is made of pulse, ground, soaked, spiced and fried.

849 वरण दाटणी आणि बायको आटणी
Varaṇa dāṭaṇī āṇi bāyako āṭaṇī

Pulse by thickening and a wife by wearing herself out. In this way they become acceptable.

850 वांकडी ना तिकडी तरी गांवाची भाकर
Vāṅkaḍī nā tikaḍī tarī gāvācī bhākara

Crooked or otherwise it is the village bread. One of a Mahar's rights, of which there are said to be fifty-two, is by turn to go to the houses in his village and collect pieces of bread.

851 वाटी त्याला पांटी
Vāṭī tyālā pāṭī

The distributor has the basket. He helps others and has only the empty basket left.

852 वाळकांचा हारा आणि ताकाचा डेरा फार दिवस राहत नाहींत
Vāḷakāṅtsā hārā āṇi tākātsā ḍerā phāra divasa rāhata nāhīta

A basket of cucumbers and a pot of buttermilk do not last long. Be not elated at a trivial possession.

853 वाळकावर सुरी पडली किंवा सुरीवर वाळूक पडलें तरी वाळकाचा नाश

Vāḷakāvara surī paḍalī kiṁvā surīvara vāḷūka paḍale tarī vāḷakātsā nāśa

Whether the knife fall on the cucumber or the cucumber fall on the knife, it is the cucumber that is cut. Conflict between unequals always ends in one way. 1364.

854 विस्तवाजवळ तूप नेल्यास वितुळतें

Vistavāzavaḷa tūpa nelyāsa vituḷate

If butter be taken near the fire it melts. A caution against the influence of female society.

855 शिकविलेली बुद्धि व बांधलेली शिदोरी पुरत नाहीं

Śikavilelī buddhi va bāṅdhalelī śidorī purata nāhī

Taught intelligence and tied up provisions are not sufficient. The first should be natural intelligence. The word *śidorī* means food taken for a journey, which will last only a few hours.

856 शिजे तों धीर धरवतो निवे तों धीर धरवत नाहीं

Śize to dhīra dharavato nive to dhīra dharavata nāhī

He can be patient while it is boiling but he cannot be patient while it is cooling. Said by a wife of her husband who is eager for his meal. Applied generally.

857 शिळं पाकं खाल तुम्ही बांगडीसें व्हाल

Śiḷe pāke khāla tumhī bāṅgaḍīse vhāla

If you eat stale food you will become thin as a bangle. Said affectionately by the wife to her husband.

858 शेर शिजविला आणि विस्तव विझविला

Śera śizavilā āṇi vistava vizhavilā

To boil his own food and to put out the fire.

859 सरकारचें तेल पदरांत घ्यावें

Sarakāratse tela padarāṅta ghyāve

Receive in your lap the oil given by government. Accept the honours of the great at whatever cost to yourself. The first word may be *divāṇatse* (prime-minister's).

860 साखर खाईल तर ढेकर देईल
Sākhara khāīla tara ḍhekara deīla

If he eat sugar he will give a belch.

861 सारी रात्र जागली आणि शेंगावांगीं रांधलीं
Sārī rātra zāgalī āṇi śeṅgāvāṅgī rāṅdhalī

She kept up all night and cooked only beans. Small result for much trouble.

862 सुखाचा राजा रोडगा ताजा
Sukhātsā rāzā roḍagā tāzā

A king must be happy; wheaten bread must be fresh.

863 सुजलें भूत कोडबुळ्यास राजी
Suzale bhūta koḍabuḷyāsa rājī

A hungry devil will accept a biscuit. The first word may be *bhukele* and means the same.

864 हाड तिकडे शेंपूट जाड तोंड पाहून जेवण वाढ
Hāḍa tikaḍe śempūṭa zāḍa toṅḍa pāhūna jevaṇa vāḍha

The tail is thick where there is bone: serve food according to the appearance of your guest.

865 हातीं भाला जेऊं घाला
Hātī bhālā jeū ghālā

A spear in hand: 'Give me food.' Something forced from us by an enemy.

VI. HEALTH AND DISEASE.

866 अडचणीचें ठिकाणीं दुःख आणि जांवई वैद्य
Aḍatsaṇītse ṭhikāṇī duḥkha āṇi zāvaī vaidya

An embarrassing disorder and a son-in-law as a doctor. 879.

867 अंधळा अंधळ्याचा वाटाडी
Aṅdhaḷā aṅdhaḷyātsā vāṭāḍī

The blind as leader of the blind.

868 अंधळा दोन डोळे मागत नाहीं
Aṅdhaḷā dona ḍoḷe māgata nāhī

A blind man does not ask for two eyes. Or, in another form *Aṅdhaḷyālā ekatsa ḍoḷā pure* (One eye is enough for a blind man).

869 अंधळा पाहतां चांद होय मोठा आनंद
Aṅdhaḷā pāhatā cāṅda hoya moṭhā ānaṅda

Yes, a blind man would be glad to see the moon!

870 अंधळा मळी रेडा खाई
Aṅdhaḷā maḷī reḍā khāī

A blind man kneads dough, a buffalo eats it. Or, in another form *Aṅdhaḷe daḷate kutre pīṭha khāte* (The blind woman grinds and a dog eats the flour).

871 अंधळा सांगे गोष्टी बहिरा गाडी पिटी
Aṅdhaḷā sāṅge goṣṭī bahirā gāḍī piṭī

The blind man is merely telling a story, the deaf man urges on the cart. Misunderstanding. Expressed also as follows: *Aṅdhaḷyācyā manī somavāra bahirā mhaṇato māzhī bāyako garabhāra* (The blind man is talking about Monday, the deaf man answers 'My wife pregnant, did you say?'). 917.

872 अंधळी पाण्याला गेली घागर फोडून घरीं आली
Aṅdhaḷī pāṇyālā gelī ghāgara phoḍūna gharī ālī

The blind woman went to fetch water and brought home a broken pitcher.

873 अंधळ्याची धांव कुडापर्यंत
Aṅdhaḷyācī dhāva kuḍāparyaṅta

The blind man's run extends to the wall. Ne sutor ultra crepidam. 298, 1428.

874 अंधळ्यांत काणा राजा
Aṅdhaḷyāṅta kāṇā rāzā

A one-eyed man is king among the blind. 'In a country of blind people the one-eyed man is king' (Spanish). 91, 115.

875 अंधळ्यापुढें नाच बहिऱ्यापुढें गायन

Aṅdhaḷyāpuḍhe nātsa bahiryāpuḍhe gāyana

Dancing to a blind man, singing to a deaf man. A similar proverb is *Aṅdhaḷyāpuḍhe lāvilā divā āṇi bahiryāpuḍhe gāile gīta* (A lamp was lit for the blind man and a song sung for the deaf man).

876 अंधळ्या बहिऱ्याची गांठ

Aṅdhaḷyā bahiryācī gāṭha

The meeting of a blind man and a deaf man. Neither understands the other.

877 अंधळ्यास आमंत्रण दोघे येतात

Aṅdhaḷyāsa āmaṅtraṇa doghe yetāta

Invite a blind man, both come, i. e. He and his leader come.

878 अफूची घुटी अंधळ्याची मिठी

Aphūcī ghuṭī aṅdhaḷyācī miṭhī

An opium pill is like a blind man's embrace. The grip of both is tenacious.

879 अवघड ठिकाणाचा घाव न दाखवतां न मिरवतां

Avaghaḍa ṭhikāṇātsā ghāva na dākhavatā na mira-vatā

A wound in a difficult place cannot be shown or paraded. Applied to a 'skeleton in the cupboard.' 866.

880 आपलीच नखें आपणास विखें

Āpalītsa nakhe āpaṇāsa vikhe

To poison ourselves (by scratching) with our own nails. Many believe the nails to be poisonous. E. g. among Parsees the cuttings of the nails are always thrown outside the house.

881 आपलें खुळें तर रडावें दुसऱ्याचें खुळें तर हंसावें

Āpale khuḷe tara raḍāve dusaryātse khuḷe tara hasāve

If the idiot be of our family we cry, if of another's we laugh. 548.

882 आली खाज म्हणून सोडली लाज

Ālī khāza mhaṇūna soḍalī lāza

The itch came and he lost all shame.

883 उणें जपतें खुणेला आणि अंधळें जपतें डोळ्याला
Uṇe zapate khuṇelā āṇi aṅdhaḷe zapate ḍoḷyālā

A deformed man cares about a sign and a blind man cares about his eyes. The first is sensitive about his deformity and blind people are said to be careful not to hurt their eyes.

884 एकाचा रोग आणि अवघ्यांचा भोग
Ekātsā roga āṇi avaghyāṅtsā bhoga

Only one is ill but all (in the house) feel it.

885 कांटा मोडला नायटा झाला
Kāṅṭā moḍalā nāyaṭā zhālā

Where a thorn pricked ringworm came. An important thing may often be traced to a trivial matter.

886 काणा कैपती व अंधळा हिकमती
Kāṇā kaipatī va aṅdhaḷā hikamatī

One who squints is mischievous and a blind man is cunning. 380, 889.

887 कावीळ झालेल्यास सर्व पिंवळें दिसतें
Kāviḷa zhālelyāsa sarva pivaḷe disate

Everything appears yellow to one who has jaundice. 'All looks yellow to the jaundiced eye' (Pope).

888 कुडी पाहून पुडी
Kuḍī pāhūna puḍī

Give the powder (medicine) according to a man's strength. Applied to punishment.

889 क्वचित काणी पतिव्रता
Kvacita kāṇī pativratā

A squinting wife is seldom faithful. 380, 886, 1823.

890 खरजेला भांडवल कांडवल
Kharazelā bhāṅḍavala kāṅḍavala

Scratching is the cause of the itch. 891.

891 खाजवून अवधणा आणणें
Khāzavūna avadhaṇā āṇaṇe

To cause a tumour by scratching. The second word may be *kharūza* (itch). 890.

892 खाणें खाण्यासारखें व दुखणें पहिल्यासारखें
Khāṇe khāṇyāsārakhe va dukhaṇe pahilyāsārakhe

To eat much and the illness to remain as before.

893 खाद् हरी व्याध
Khāda harī vyādha

Food keeps off sickness.

894 गरज सरो आणि वैद्य मरो
Garaza saro āṇi vaidya maro

When the need is ended, then, a fig for the doctor. 918.

895 गरीबानें खाल्लें पोटाकरितां मोट्यानें खाल्लें औषधाकरितां
Garībāne khālle poṭākaritā moṭhyāne khālle auṣadhākaritā

The poor man eats to fill his stomach, the rich man for medical reasons.

896 गळा कापला गेला खोकला
Gaḷā kāpalā gelā khokalā

He cut his throat and lost his cough! 'The remedy worse than the disease' (English). 902.

897 गुळाचें पथ्य करायाचें आणि गुलगुले खायाचे
Guḷātse pathya karāyātse āṇi gulagule khāyātse

The doctor forbids sugar but he eats sugar cakes! A stickler for theories who evades them in practice.

898 जेपाळाची मात्रा आणि वैकुंठींची यात्रा
Jepāḷācī mātrā āṇi vaikuṅṭhīṅcī yātrā

To take a purgative of jepal is to go on a pilgrimage to paradise. The proverb may begin *murkha vaidyācī mātrā* (To take a foolish doctor's pills).

899 ज्याचा हात मोडेल त्याच्या गळ्यांत पडेल
Jyātsā hāta moḍela tyācyā gaḷyāṅta paḍela

One who breaks his arm must carry it in a sling.

900 ज्याचें पोट दुखेल तो ओंवा मागेल
Jyātse poṭa dukhela to oṁvā māgela

He will ask for peppermint (oṁvā-seed) who has the stomachache.

901 डोंगरास दुखणें व शिंपींत औषध
Ḍoṅgarāsa dukhaṇe va śiṁpīṅta auṣadha

To give a shellful of medicine to a sick mountain. An insignificant remedy.

902 डोळे काढले कपाळ हलकें झालें
Ḍoḷe kāḍhale kapāḷa halake zhāle

He took out his eyes and his headache was relieved! 896.

903 डोळे फुटले तरी हिशोब बुडत नाहीं
Ḍoḷe phuṭale tarī hiśoba buḍata nāhī

Although a man lose his sight, his debts remain.

904 तळव्याची आग मस्तकास गेली
Taḷavyācī āga mastakāsa gelī

The heat from the soles of the feet went to the head. To be filled with rage.

905 तळव्यांस लोणी आणि नेत्रांस थंडी
Taḷavyāsa loṇī āṇi netrāsa thaṅḍī

To cool the eyes by applying butter to the soles of the feet. The great are benefited by care expended on inferiors.

906 तो औषधाप्रमाणें बोलतो
To auṣadhāpramāṇe bolato

He speaks like a medicine.

907 थोराचें दुखणें आणि मणभर कुंथणें
Thorātse dukhaṇe āṇi maṇabhara kuṅthaṇe

A great man's sickness and a hundredweight of moaning.

908 दुःख पाहून डाग द्यावा

Duḥkha pāhūna ḍāga dyāvā

Brand (the place) according to the pain. A common remedy. Like it is *Duḥkhāvara ḍāgaṇyā* (Brandings on the top of pain). One trouble on another.

909 दुखणें आलें जोरावर कांदा भाकर उरावर

Dukhaṇe āle zorāvara kāndā bhākara urāvara

When a severe illness comes eat bread and onion. A kunbi remedy. The last phrase is sometimes *pathya gele śerāvara* (One's diet is restricted by the pound).

910 दुखतें पोट म्हणे कवाड लोट

Dukhate poṭa mhaṇe kavāḍa loṭa

I am in pain and you tell me to shut the door.

911 दुःखाअंतीं वैद्य

Duḥkhāantī vaidya

In consequence of sickness the doctor. Applied to a visit which is not made without a special object.

912 नाक खाजविलें आणि नकटें वरमलें

Nāka khāzavile āṇi nakaṭe varamale

He scratched his nose and the noseless man was annoyed. 913.

913 नाक नाहीं धड आणि तपकीर ओढ

Nāka nāhī dhaḍa āṇi tapakīra oḍha

He has no nose and (the other says) 'Will you take snuff?' 912.

914 पोराचें पोर गेलें आणि कातबोळाचें मागणें आलें

Porātse pora gele āṇi kātaboḷātse māgaṇe āle

The child is dead, and now they ask me to pay for medicine. This medicine (*kātaboḷa*) is given at the time of confinements to produce milk. 924.

915 प्रेताचा भार पृथ्वीला होतो

Pretātsā bhāra prithvīlā hoto

A corpse becomes a burden to the earth. It must be disposed of quickly.

916 फुटका डोळा काजळानें साजरा
Phuṭakā ḍoḷā kāzaḷāne sāzarā

A deformed eye is beautified by lamp-black.

917 बहिरें ऐकें तेरें आणि अचरट मागे सांबारें
Bahire aike tere āṇi acaraṭa māge sāṁbāre

The deaf woman understands wild-calladium and the joker is asking for sauce. 871.

918 भोग आला सरतां म्हणजे वैद्य मिळतो पुरतां
Bhoga ālā saratā mhaṇaje vaidya miḷato puratā

When the disease is passing off you find a good doctor. Another form is *Bhoga phiṭe āṇī vaidya bheṭe* (When the disease abates you meet a doctor). 894.

919 मुकी मारली हाक ना बोंब
Mukī māralī hāka nā boṁba

If a dumb woman be beaten she does not call out nor scream. One under an obligation to another cannot complain.

920 येतील वांग तर फेडतील पांग
Yetīla vāṅga tara pheḍatīla pāṅga

If skin-spots come our wants will be supplied. If discolouration of the skin, or moles, or other such marks come on both cheeks they are a good omen.

921 रोगाचें घर निरुद्योग मृत्यूचें घर रोग
Rogātse ghara nirudyoga mrityūtse ghara roga

Idleness is the home of disease ; disease is the home of death.

922 रोगी वैद्याचें औषध मोडक्या शस्त्राचें युद्ध
Rogī vaidyātse auṣadha moḍakyā śastrātse yuddha

The medicine of a doctor who is ill and fighting with broken weapons. Both are useless.

923 रोग्याला कुपथ्याची चाड
Rogyālā kupathyācī tsāḍa

A sick man has a longing for forbidden ...

924 वांझेस कातबोळ कशाला
Vāṅzhesa kātaboḷa kaśālā

What does a barren woman want with kātaboḷa? 914.

925 विणारणीच्या वेदना विणारीण जाणे
Viṇāraṇīcyā vedanā viṇārīṇa zāṇe

The birth-giver knows the pain of birth-giving.

926 विषानें विष उतरतें
Viṣāne viṣa utarate

Poison counteracts poison. 'Like cures like.' A heavy crime must have heavy punishment.

927 वैद्याचीं पोरें गालगुंडानें मेलीं
Vaidyācī pore gālaguṅḍāne melī

The doctor's children died from mumps!

928 वैद्याचें वाटलें आणि सन्याशाचें मुंडलें कोणास समजत नाहीं
Vaidyātse vāṭale āṇi sanyāśātse muṅḍale koṇāsa samazata nāhī

No one understands the doctor's powders nor the sanyāśī's shaving-initiation ceremony.

929 वैद्यानां शारदी माता
Vaidyānāṁ śāradī mātā

Śārada (October–November) is the mother of the doctors. An unhealthy season, coming after the rains, in which doctors thrive.

930 शेकणें हें अर्धा वैद्य आहे
Śekaṇe he ardhā vaidya āhe

Fomentation is half a doctor.

931 सतरा सुईणी विणारणीचा नाश
Satarā suīṇī viṇāraṇītsā nāśa

Seventeen midwives and the lying-in woman is injured. 'Too many cooks spoil the broth' (English). It is also quoted *Eka bāḷaṅtīṇa ani bārā suīṇī* (One lying-in woman and twelve midwives).

932 सुंठीवांचून खोकला गेला
Suṅṭhīvātsūna khokalā gelā

The cough has gone without ginger.

933 स्वभावाला औषध नाहीं
Svabhāvālā auṣadha nāhī

There is no medicine for one's character.

934 हिरडा खावा आणि जायफळचा कैफ जाणावा
Hiraḍā khāvā āṇi zāyaphaḷatsā kaipha zāṇāvā

Eat myrobalan, and nutmeg will check its effect. The first is a purgative.

VII. THE HOUSE.

935 अंगणावरून घराची कळा
Aṅgaṇāvarūna gharācī kaḷā

The state of the house is known by the ground in front of it.

936 अंथरूण पाहून पाय पसरावे
Aṅtharūṇa pāhūna pāya pasarāve

Stretch your legs according to your bedding. Also in English.

937 अपलपोट्या गंगाळ उपट्या
Apalapoṭyā gaṅgāḷa upaṭyā

A selfish man will steal the large copper pot.

938 आगींतून निघालें आणि फोपाट्यांत पडलें
Āgīṅtūna nighāle āṇi phopāṭyāṅta paḍale

To escape from the fire and fall into the hot ashes. 'Out of the frying-pan into the fire' (English). Another form is *Tsulīṅtūna nighūna vailāṅta paḍaṇe* (To come out of the fire-place and fall into the oven).

939 आगीवांचून कढ नाहीं मायेवांचून रड नाहीं
Āgīvātsūna kaḍha nāhī māyevātsūna raḍa nāhī

There's no bubbling over without fire, and no crying without affection.

940 आपलें घर बारा कोशावरून दिसतें

Āpale ghara bārā kośāvarūna disate

We can see our own house twenty miles off. There is no word in Marathi for 'home.'

941 आपलें तोंड आपल्यास अरशावांचून दिसत नाहीं

Āpale toṅḍa āpalyāsa araśāvātsūna disata nāhī

We cannot see our own face without a mirror. Applied to our faults.

942 आपल्या डोळ्यांतील मुसळ काढून मग दुसऱ्याचे डोळ्यांतलें कुसळ काढावें

Āpalyā ḍoḷyāṅtīla musaḷa kāḍhūna maga dusaryātse ḍoḷyāṅtale kusaḷa kāḍhāve

Take the pestle from your own eye then take the mote from another's. The two words *musaḷa* and *kusaḷa* are often used as opposites. The first is the heavy wooden pestle, the other is the tiny blade of spear-grass which sticks to one's clothes.

943 आपल्या तोंडाभोंवतीं आपणच दिवा ओवाळून घेणें

Āpalyā toṅḍābhovatī āpaṇatsa divā ovāḷūna gheṇe

To wave a lamp one's self around one's own face. It is waved by a female of the family as a sign of joy over an absent one's return, or in a person's praise. 'To blow one's own trumpet' (English).

944 इंगळांचें अंथरूण

Iṅgaḷāṅtse aṅtharūṇa

A bed of live coals. 'To make it too hot for him' (English).

945 उखळ पांढरें झालें

Ukhaḷa pāṅḍhare zhāle

The mortar has become white. It is filled with silver rupees. 'He has feathered his nest' (English).

946 उखळांत घातली तर सात घाव चुकवील

Ukhaḷāṅta ghātalī tara sāta ghāva tsukavīla

Put her in the mortar and she will seven times avoid being hit by the pestle. Cunning. Another form is *Ukhaḷāṅta ḍoke ghātalyāvara musaḷāsa koṇa bhito* (After putting one's head into the mortar who fears the pestle?).

947 उखळामुसळाशीं गांठ
Ukhaḷāmusaḷāśī gāṭha

The meeting of the pestle and mortar. Two people who clash.

948 उतरंडीला नसावी केळी व घरांत नसावी नणंद खेळी
Utaraṅḍīlā nasāvī keḷī va gharāṅta nasāvī naṇaṅda kheḷī

In the pile of pots there should not be a keḷī pot and in the home there should not be the pranks of the husband's sister. The *keḷī* is from its shape difficult to fit into the others: the *naṇaṅda* is a mischief-maker.

949 उपड्या घड्यावर पाणी नी मूर्खाजवळ कहाणी
Upaḍyā ghaḍyāvara pāṇī nī mūrkhāzavaḷa kahāṇī

Water on an inverted pitcher and a tale to a fool. Both useless. 'Water on a duck's back' (English).

950 उभें कुसळ व आडवें मुसळ
Ubhe kusaḷa va āḍave musaḷa

Spear-grass directly into you, a pestle across you. These are to be avoided. The first is pointed, the second is not.

951 एक घर उणें तर दस घर सुणें
Eka ghara uṇe tara dasa ghara suṇe

If there be a want in one house there will be the same want in ten houses. A man generally finds that his neighbours declare they have not got what he happens to want.

952 एक पाहुणा तर घर पाहुणे
Eka pāhuṇā tara ghara pāhuṇe

Invite one and you must expect the family.

953 ओटी जड पाहुणा गोड
Oṭī zaḍa pāhuṇā goḍa

That guest is acceptable whose lap is full. Sometimes 'hand' is quoted instead of 'lap.'

954 काखेंत कळसा आणि गांवास वळसा

Kākheṅta kaḷasā āṇi gāvāsa vaḷasā

Searching the village for the copper pot which is under his arm. Absent-mindedness. 1763, 1855.

955 कांट्यांत खुंटा निघाला

Kāṅṭyāṅta khuṅṭā nighālā

The grinding-mill handle was found among the thorns. A good man in the company of worthless people.

956 काडीची आग माडीस लागती

Kāḍicī āga māḍīsa lāgatī

A match will set fire to a large building.

957 कांस पात्राला नादच मोठा

Kāsa pātrālā nādatsa moṭhā

A vessel of bell-metal gives a loud sound.

958 कुसल प्रवेशं मुसल प्रवेशः

Kusala praveśaṁ musala praveśaḥ

Where a spear of grass finds entrance there a pestle will go.

959 केसाएवढें बारीक मुसळाएवढें जाड

Kesāevaḍhe bārīka musaḷāevaḍhe zāḍa

Thin as a hair, thick as a pestle. 226.

960 कोणाचा पायपोस कोणाच्या पायीं नाहीं

Koṇātsā pāyaposa koṇācyā pāyī nāhī

No one has on his own sandals. Confusion.

961 कोणी पाहती पाण्यांत कोणी पाहती अरशांत

Koṇī pāhatī pāṇyāṅta koṇī pāhatī araśāṅta

Some look into water, some into a mirror.

962 कोळव्याचा वासा घडी घडी लागे

Koḷavyātsā vāsā ghaḍī ghaḍī lāge

We frequently knock against the outhouse rafter. Applied to a bad member of the family.

963 कोळशांतील माणीक
Kolaśāntila māṇika

A ruby out of coal. One who is wiser than we expected.

964 कोळसा उगाळावा तितका काळा
Koḷasā ugāḷāvā titakā kāḷā

However much you rub charcoal it will still be black. Some men are bad all through: or their troubles are never ending.

965 खर्चणाराचें खर्चतें कोठवळ्याचें पोट दुखतें
Khartsaṇārātse khartsate koṭhavaḷyātse poṭa dukhate

The expense is the master's and the steward is in pain about it.

966 खाल्ल्या घरचे वासे मोजणारा
Khāllyā gharatse vāse mozaṇārā

He counts the rafters of the house where he has been fed. One who exposes the defects of a benefactor. 731.

967 गृहछिद्र
Gṛihachidra

A hole in the house. 'A skeleton in the cupboard' (English).

968 घरघुसी आणि घरनासी
Gharaghusī āṇi gharanāsī

A woman who pushes her way into the house destroys it. There is a play on the word *ghūsa* which means 'a bandicote.'

969 घर जळल्यावरी पाण्याचा शोध करी
Ghara zaḷalyāvarī pāṇyātsā śodha karī

To search for water after the house is burnt. 'To shut the stable-door after the horse has fled' (English). Another form is *Ghara lāgale zaḷū vihīra lāgalī khaṇū* (When the house caught fire they began to dig a well). 1285, 1706, 1765, 1876.

970 घर फिरलें म्हणजे घराचे वासेही फिरतात
Ghara phirale mhaṇaje gharātse vāsehī phiratāta

If the house turn the rafter will turn with it. Applied to a benefactor and his dependants.

971 घर भरलें आणि तोंड धरलें
Ghara bharale āṇi toṇḍa dharale

A house-warming closes the mouths of all.

972 घर सांकड आणि बाईल मांकड
Ghara sākaḍa āṇi bāīla mākaḍa

A dirty hovel and an ugly wife. No one will covet these.

973 घर सारव तर म्हणे कोनाडे किती
Ghara sārava tara mhaṇe konāḍe kitī

Cow-dung (clean) the floor:' and she says 'How many wall-holes are there?' 103, 430, 726, 1076.

974 घर सोडलें अंगण पारखे
Ghara soḍale aṅgaṇa pārakhe

Having given up the house he is a stranger to its compound. The greater includes the less.

975 घरचाही गाडा ओंगणावांचून चालत नाहीं
Gharatsāhī gāḍā oṅgaṇāvātsūna tsālata nāhī

Even one's own cart will not go without grease. Affability shown to strangers should be practised at home.

976 घरचें झालें थोडें व व्याह्यानें धाडलें घोडें
Gharatse zhāle thoḍe va vyāhyāne dhāḍale ghoḍe

Are our house-expenses few? And my child's father-in-law has sent this horse, i. e. sent it to be taken care of.

977 घरांत नाहीं दाणा आणि मला हवलदार म्हणा
Gharāṅta nāhī dāṇā āṇi malā havaladāra mhaṇā

No grain in the house and he wishes to be called 'Serjeant.' The saying is quoted in many forms.

978 घरापेक्षां उंबरठा अवघड
Gharāpekṣā uṁbaraṭhā avaghaḍa

It is more difficult to cross the door-sill than to walk about the house. The beginning of an enterprise is the hardest part of it.

979 घरोघरीं एकच परी न सांगेल तीच बरी
Gharogharī ekatsa parī na sāṅgela tītsa barī

There is one matter in every house it is better not to talk about.

980 घरोघरीं मातीच्याच चुली
Gharogharī mātīcyātsa tsulī

In every house the fire-place is of earth. It is made of mud and is on the ground. All alike have trials.

981 घुसळी करितां उकळी भारी
Ghusaḷī karitā ukaḷī bhārī

In churning much froth comes.

982 चुलीची फुरफुर व म्हातारीची कुरकुर
Tsulīcī phuraphura va mhātārīcī kurakura

The hissing (of wood) in the fire-place and the grumbling of an old woman.

983 चुलीचें लांकूड चुलींत बरें
Tsulītse lākūḍa tsulīṅta bare

Firewood is best in the fire-place. In another form *Tsulīṅtīla lākūḍa tsulīṅtatsa zaḷela* (Firewood must come at last to the fire-place).

984 चुलीमध्यें मांजरें व्यालीं आहेत
Tsulīmadhye māṅzare vyālī āheta

The cat has had kittens in the fire-place. Destitution. Not even a fire.

985 चुलीला तीनच दगड
Tsulīlā tīnatsa dagaḍa

A fire-place has only three stones. This proverb is quoted by Rabelais.

986 जळत्या घराचा पोळता वांसा
Zaḷatyā gharātsā poḷatā vāsā

A charred rafter from a burning house. 1055.

987 जातें फुटलें आणि नातें तुटलें
Zāte phuṭale āṇi nāte tuṭale

The connexion between the mill-stones lasts till one is broken. Applied to relations.

988 जिकडे सुई तिकडे दोरा
Zikaḍe suī tikaḍe dorā

Where the needle goes the thread follows. The husband follows the wife.

989 ठेवतां मोठी चूल घरीं पिशवी लहान करी
Ṭhevatā moṭhī tsūla gharī piśavī lahāna karī

He who has a large fire-place needs but a small purse. Great expenses leave little to be kept in a purse.

990 डाव असतां हात भाजूं नये
Ḍāva asatā hāta bhāzū naye

If you have a ladle do not burn your hand. The first word is sometimes altered to *hātakhārane*, or to *paḷī.*

991 ताटांत जेव तर म्हणे खापरांत जेवीन
Tāṭānta jeva tara mhaṇe khāparānta jevīna

'*Eat out of the plate.*' *He answers,* '*I will eat out of the potsherd.*'

992 ताटाबरोबर कांठही जातो
Tāṭābarobara kāṭhahī zāto

The rim goes with the dish. 1008.

993 तापल्या पाण्यास चव येत नाहीं
Tāpalyā pāṇyāsa tsava yeta nāhī

Boiled water has no taste. Applied to broken friendship.

994 तिघांचीं तीन दारें
Tighāñcī tīna dāre

Three doors for three people. Three will not agree; they will leave by different doors. 'Two is company, three is none' (English).

995 दर गांवीं एक एक घर बांधावें
Dara gāvī eka eka ghara bāndhāve

Build a house in every village.

996 दिपा पोटीं काजळ
Dipā poṭī kāzaḷa

Lamp-black is produced from the lamp.

997 दिवटीबरोबर बुधली
Divaṭībarobara budhalī

The oil-can along with the torch. Two close friends.

998 दिव्याखालीं अंधेर
Divyākhālī aṅdhera

Under the lamp it is dark. A good man has some blemish. 'Every light has its own shadow' (English).

999 दिव्यांत वात तोंडांत हात
Divyāṅta vāta toṅḍāṅta hāta

When the lamp is lit his hand goes to his mouth. It is then time for the evening meal.

1000 दोहों घरचा पाहुणा उपाशीं मरे
Doho gharatsā pāhuṇā upāśī mare

The guest of two houses dies of hunger.

1001 धन्यावांचून दुनिया व्यर्थ
Dhanyāvātsūna duniyā vyartha

The world is useless without a master. Or, the first word may be *dhana* (money).

1002 धुळीवरचें सारवण
Dhuḷīvaratse sāravaṇa

Cow-dung-wash on dust. Transitoriness.

1003 नवें तेव्हां सवें शिंक्याला लावून ठेवे
Nave teṁvhā save śiṅkyālā lāvūna ṭheve

New then near or kept in the hanging-net. While new valued.

1004 पात्रांत असला तर डवांत येईल
Pātrāṅta asalā tara ḍavāṅta yeīla

If it be in the dish it can be taken up in the ladle. 84.

1005 पाहुण्या जा कीं रहा व दाळी शीज कीं भीज
Pāhuṇyā zā kī rahā va dāḷī śīza kī bhīza

O guest! go or stay. O pulse! be boiled or be sodden. Indifference.

1006 पिठांत मीठ
Piṭhānta mīṭha

Salt in flour.

1007 पीठ आहे तर मीठ नाहीं आणि मीठ आहे तर पीठ नाहीं
Pīṭha āhe tara mīṭha nāhī āṇi mīṭha āhe tara pīṭha nāhī

If there be flour there is no salt and if there be salt there is no flour.

1008 पोहऱ्यास चऱ्हाट बोळवण
Poharyāsa tsarhāṭa boḷavaṇa

The rope went as a parting gift with the bucket! Both fell into the well. *Boḷavaṇa* is a present given to one going away. 992.

1009 फुटली घागर न जडे
Phuṭalī ghāgara na zaḍe

A broken pitcher cannot be mended. Applied to character.

1010 बुधली वर आली
Budhalī vara ālī

The leathern bottle has come up. When the oil was stolen the bottle, which had been kept under water, floated on the top. Used when knavery has come to light.

1011 भाड्याचें घर आणि खालीं कर
Bhāḍyātse ghara āṇi khālī kara

A hired house and 'Vacate it.' It may have to be vacated at any time. People almost invariably live in their own houses, although not so, of course, in new towns.

1012 भांड्याला भांडें लागेलच लागेल
Bhāṅḍyālā bhāṅḍe lāgelatsa lāgela

One cooking-pot will certainly knock against another. An occasional quarrel is unavoidable.

1013 माझें गेलें चुलींत

Māzhe gele tsulīṅta

Mine has gone into the fire-place.

From a story in which the wife pretended not to care for food, and, when urged to eat by her husband, used to reply as above. In reality she gave her husband common fare and prepared something nice for herself, which she kept concealed in the fire-place till he was out of sight. The husband exposed this trick as soon as he discovered it.

Applied to one who while pretending to be indifferent is secretly planning for his own ends.

1014 मुसळाचें धनुष्य होत नाहीं

Musaḷātse dhanuṣya hota nāhī

A pestle cannot be made into a bow. It will not bend. Applied to a proud man.

1015 मोळा पोटीं केरसुणी

Moḷā poṭī kerasuṇī

The broom is contained in the moḷa-grass. Costly things are obtained from worthless.

1016 लेंकरांगुरांनीं वाडा साजरा

Leṅkarāgurānī vāḍā sāzarā

A house is adorned by children and cattle.

1017 वळचणीचें पाणी आढ्याला जात नाहीं

Vaḷatsaṇītse pāṇī āḍhyālā zāta nāhī

The water of the eaves does not rise to the ridge of the roof.

1018 सुवर्णाचें ताट कुडाचा आधार

Suvarṇātse tāṭa kuḍātsā ādhāra

A golden plate must stand against the wall.

1019 स्वप्नाचें सुख आणि अरशांतलें मुख

Svapnātse sukha āṇi araśāṅtale mukha

Happiness in a dream is like the reflection in a mirror.

1020 हंसतीला पाहुणा रडतीलाही पाहुणा

Hasatīlā pāhuṇā raḍatīlāhī pāhuṇā

Whether we laugh or cry he remains as a guest. He will not leave without taking a meal.

1021 हूं तर भांडीं घांस तू
Hū tara bhāṅḍī ghāsa tū

Yes! then you scour the pots. Used when an unpleasant work is proposed.

VIII. MONEY.

1022 अति उदार तो सदा नादार
Ati udāra to sadā nādāra

An excessively liberal man is always insolvent.

1023 अदा थोडा खर्च मोठा मग लाथास काय तोटा
Adā thoḍā khartsa moṭhā maga lāthāsa kāya toṭā

What lack of kicks will there be to one whose income is little and whose expenditure is great? The last phrase of the Marathi may be *tyātsā hoīla sadā toṭā* (He will always be in difficulty whose, &c.). 1047.

1024 अदा पाहून खर्च करावा
Adā pāhūna khartsa karāvā

Spend according to your income. 936.

1025 अधव्याचा जोडला आणि पिढीचा मोडला बरोबर होत नाहीं
Adhavyātsā zoḍalā āṇi piḍhītsā moḍalā barobara hota nāhī

Upstart opulence cannot be compared with reduced gentility.

1026 अपापाचा माल गपापा
Apāpātsā māla gapāpā

Ill-gotten wealth is swallowed down. 'Evil gotten, evil spent' (English).

1027 अर्धींत गर्दी
Ardhīṅta gardī

A heap (of goods) for a farthing.

1028 असतां पैक्याची पूर्णता नाहीं मित्रांची न्युनता

Asatā paikyācī pūrṇatā nāhī mitrāñcī nyunatā

With sufficiency of money there will be no scarcity of friends. A full purse never lacks friends' (English). 718, 1045, 1046.

1029 आपला दाम कुढा आणि वाण्याशीं झगडा

Āpalā dāma kuḍhā āṇi vāṇyāśī zhagaḍā

His money is false and he is quarrelling with the shopkeeper. 552

1030 आयत गब्बू आणि पैसा ढब्बू

Āyata gabbū āṇi paisā ḍhabbū

Free stuffing and like a dhabbu. It is a thick copper coin.

1031 उधार आणि अंधार

Udhāra āṇi andhāra

Credit and darkness. Goods bought on credit are bought in the dark.

1032 उधाराचें पोतें सवा हात रितें

Udhārātse pote savā hāta rite

A creditor's sack is one and a quarter cubit empty. He does not get a full sack if he buy on credit. Another similar saying is *Udhārācī kaṇīka vāryāne gelī* (The flour, bought on credit, was blown away by the wind).

1033 ऋण कर्ता पिता शत्रुः

Ṛiṇa kartā pitā śatruḥ

A father who contracts debts is an enemy. Sons consider themselves responsible for the debts of a deceased father. 1034.

1034 ऋण दिल्यावीण न फिटें मरण आल्यावर न सुटें

Ṛiṇa dilyāvīṇa na phiṭe maraṇa ālyāvara na suṭe

Debt is not cancelled without payment and will not release us after death. 1033.

1035 ऋण फिटेल पण हीण फिटत नाहीं

Ṛiṇa phiṭela paṇa hīṇa phiṭata nāhī

A debt can be paid off but loss of character cannot be.

1036 कर्ज फार त्याला लाज नाहीं उवा फार त्याला खाज नाहीं

Karza phāra tyālā lāza nāhī uvā phāra tyālā khāza nāhī

One heavily in debt has no shame, one covered with lice has no sense of itching.

1037 कवडी कवडी माया जोडी

Kavaḍī kavaḍī māyā zoḍī

Cowry by cowry money accumulates.

1038 कवडीपासून कमवावें लाखापासून खर्चावें

Kavaḍīpāsūna kamavāve lākhāpāsūna khartsāve

Accumulate by cowries and (you will be able to) spend as a millionaire.

1039 कक्षापति कीं लक्षापति

Kakṣāpati kī lakṣāpati

Utterly destitute or worth thousands. Aut nullus aut Croesus. The first word may be *bhikṣāpati* (a beggar). 1146.

1040 काजळाच्या कोठडीं गेले तर तोंड काळें मोजले तर हात काळे

Kāzaḷācyā koṭhaḍī gele tara toṅḍa kāḷe mozale tara hāta kāḷe

If you go into a room of lamp-black your face will be blackened, if you measure it your hands will be blackened. Applied to any connexion with money.

1041 कोठे जातो अडका तर तोडायाला आप्त सखा

Koṭhe zāto aḍakā tara toḍāyālā āpta sakhā

'O money! where are you going?' 'To sever relations and friends.'

1042 चांदीचा जोडा लोखंडास नरम करतो

Cāṅdītsā zoḍā lokhaṅḍāsa narama karato

A shoe of silver makes iron soft. Strike a man with a silver shoe i. e. bribe him, and even the hardest will become soft.

1043 जेवढें धन तेवढें बंधन

Jevaḍhe dhana tevaḍhe baṅdhana

As is our wealth so is the means we take to protect it.

1044 जो मनुष्य कर्जदार त्यास नेहमीं शब्दमार
Zo manuṣya karzadāra tyāsa nehamī śabdamāra

A man in debt is always being beaten with words.

1045 जोंवर आहे दामाजी तोंवर हाजी हाजी
Zovara āhe dāmājī tovara hājī hājī

While a man has money he will be flattered. 1028, 1046.

1046 ज्याच्या गाठीं पैका त्याचे म्हणती सर्व ऐका
Jyācyā gāṭhī paikā tyātse mhaṇatī sarva aikā

People will say of him who has money 'Listen, all of you, to him.' 718, 1028, 1045.

1047 तीन टक्के अदा त्रेपन्न टक्के खर्च
Tīna ṭakke adā trepanna ṭakke khartsa

Three rupees income, fifty-three rupees expenses. Or, the words are *zamā* (credit) and *utsāpata* (debit). 1023.

1048 दमडीची कोंबडी चार आण्याचा मसाला
Damaḍīcī koṁbaḍī cāra āṇyātsā masālā

A halfpenny fowl and fourpence for stuffing.

1049 दमडीची सणकाडी आणि लाख रुपयाची हवेली
Damaḍīcī saṇakāḍī āṇi lākha rupayācī havelī

A farthing match (will set fire to) a palace worth ten thousand pounds.

1050 दाम करी काम बिबी करी सलाम
Dāma karī kāma bibī karī salāma

Money will do the work: ladies will salam to him.

1051 देणें आणि दुखणें हीं कोणास आवडत नाहींत
Deṇe āṇi dukhaṇe hī koṇāsa āvaḍata nāhīta

Debt and trouble are liked by none.

1052 द्रव्य बळ चांगळें अंग बळ पांगळें
Dravya baḷa tsāṅgaḷe aṅga baḷa pāṅgaḷe

Power of wealth is good, power of body is feeble.

1053 द्रव्याचें लालची पेंढीचें ढोर
Dravyātse lālacī peṅḍhītse ḍhora
A covetous man gives his animal only one bundle of grass.

1054 धन असें पाताळीं तर तेज दिसें कपाळीं
Dhana ase pātāḷī tara teja dise kapāḷī
If a man have wealth in hades (buried in the ground) his forehead appears bright.

1055 नादाराचा एक पैसा
Nādārātsā eka paisā
A farthing from an insolvent man. 986.

1056 निधन्या धन आणि निकण्या कण
Nidhanyā dhana āṇi nikaṇyā kaṇa
Wealth to the penniless and grain to the grainless. Give according to a man's needs.

1057 भाडेकऱ्याची काळजी भाड्यापुरती
Bhāḍekaryācī kāḷajī bhāḍyāpuratī
One who gives on hire is only anxious about his hire.

1058 मागितल्याशिवाय ऋण बुडतें
Māgitalyāśivāya ṛiṇa buḍate
The debt will be lost unless asked for.

1059 मोहोर सोडून घ्यावी व चिंधी फेंकून द्यावी
Mohora soḍūna ghyāvī va ciṅdhī pheṅkūna dyāvī
Keep the gold mohur, throw away the rag (in which it was tied). Keep the good. 1068.

1060 रोख ठोक भवानी चोख
Rokha ṭhoka bhavānī tsokha
Ready cash and success for the day. Traders believe that the first sale in the morning for cash, to a suitable person, and done in the name of the goddess Bhavānī, will bring luck for the day.

1061 लाख नसावी पण साख असावी
Lākha nasāvī paṇa sākha asāvī
Better have credit than a lakh of rupees.

1062 लाभ पांचांचा आणि वस्त्र दाहांचें
Lābha pāṅtsāṅtsā āṇi vastra dāhāṅtse

He earns five rupees and spends ten on clothes.

1063 व्याज दिसे आणि मुद्दल भासे
Vyāza dise āṇi muddala bhāse

He sees the interest and fancies it is capital. There are many similar phrases. *Vyāza nārāyaṇa muddala nārāyaṇa* (Interest is Nārāyaṇa, i. e. money, principal is Nārāyaṇa); *Vyāzācyā āśene muddalātsā nāśa* (To lose the capital with the hope of interest): *Vyāzālā sokalā muddalālā mukalā* (He became fond of interest and lost the capital).

1064 सहज जाईन कुंपांत चार आणे सुपांत
Sahaza zāīna kuṁpāṅta cāra āṇe supāṅta

If I go as far as the hedge I shall earn four annas. Similar sayings are *Sahaza zāīna goṭhyāṅta tsavalyā pāvalyā oṭyāṅta* (If I go as far as the cow-pen I shall get plenty of small coins); *Sahaza zāīna rāḍyāṅta cāra āṇe gāḍyāṅta* (If I go into the field I shall get four annas in my cart); *Sahaza ḍoḷā phirakāvīna cāra āṇe ṭarakāvīna* (If I just turn my eye round I shall obtain four annas).

1065 सोनें पाहावें कसून माणूस पाहावें वसून
Sone pāhāve kasūna māṇūsa pāhāve basūna

Gold is tested by a touchstone, man is tested by being in his company.

1066 सोन्याचा द्यावा होन पण घराचा देऊं नये कोन
Sonyātsā dyāvā hona paṇa gharātsā deū naye kona

Give a gold coin but do not give a corner of your house. Trouble will ensue if you allow another to live with you.

1067 सोन्यारुपयाचा वारा आणि खुर्द्याचा भारा
Sonyārupayātsā vārā āṇi khurdyātsā bhārā

A breath of gold and silver (is worth) a load of copper.

1068 सोन्यासाठीं चिंधीची गरज
Sonyāsāṭhī ciṅdhīcī garaza

A rag can be serviceable to gold, i. e. to tie it in. 1059.

1069 सोन्याहून पिवळें

Sonyāhūna pivaḷe

Yellower than gold. Excessively good.

1070 हातीं कवडी विद्या दवडी

Hātī kavaḍī vidyā davaḍī

He who has a cowry (money) will not be learned.

IX. NAMES.

(*a*) Of Persons. (*b*) Of Places, Rivers, &c.

(*a*) Names of Persons.

1071 अमरसिंग तो मर गये भीक मागे धनपाळ
लक्ष्मी ती गोंवऱ्या वेंची भले बिचारे ठणठणपाळ

Amarasiṅga to mara gaye bhīka māge dhanapāḷa
Lakṣmī tī goṁvaryā veṅcī bhale bicāre ṭhaṇaṭha-ṇapāḷa

Mr. Immortal is dead, Mr. Possessor-of-wealth is begging, Mrs. Riches is gathering cow-dung cakes, so Mr. Owner-of-nothing is best of all.

It is said that a man once gave his son the name of Owner-of-nothing, at which, on growing up, he was very much annoyed. Going out one day he saw a man being carried to burial, and on inquiring who it was, he was told that it was Mr. Immortal. Shortly after this a beggar came to his door, so being very curious about names, he asked what his name was, and was astonished to hear the beggar reply, 'Mr. Possessor-of-wealth.' Another day when out walking he noticed Mrs. Riches picking up cow-dung to burn as fuel. This convinced him that a man's name does not alter his condition, and that his own unfortunate name would do as well as any other.

1072 आगे आगे गोरख जागे

Āge āge gorakha zāge

Gorakha was always awake and watchful. Gorakhanātha is held to be a pattern of uprightness; his teacher was Macandaranātha.

1073 इंग्रेजी कायदा पगाराचा वायदा

Iṅgrejī kāyadā pagārātsā vāyadā

The English rule, salary at an appointed time, i.e. the salary is paid monthly.

1074 इडापीडा जावो आणि बळीचें राज्य येवो

Iḍāpīḍā zāvo āṇi baḷītse rājya yevo

May evils leave us and the reign of Bali come back. The Shudras are fond of King Bali because he took their part against Vāmana and the Brahmans. The phrase is still used at the Dasarā festival.

1075 एका नाकां दोन शिंका सहदेव म्हणे शकून निका

Ekā nākā dona śiṅkā sahadeva mhaṇe śakūna nikā

If there be two sneezes from one nostril, Sahadeva says the omen is good. Sahadeva was a celebrated Shudra astrologer.

1076 ओझें उचल म्हणे बाजीराव कोठें

Ozhe utsala mhaṇe bājīrāva koṭhe

'*Take up the load.*' *He says,* '*Where is Bājirao?*' 103, 430, 726, 973.

1077 कळीचा नारद मुनि

Kaḷītsā nārada muni

Nārada Muni the starter of quarrels. He is spoken of as stirring up strife among the gods.

1078 किल्ला घ्यावा पण कोणाचें नांव घेऊं नये

Killā ghyāvā paṇa koṇātse nāva gheū naye

Take a fort but do not take any one's name. There is much superstition as to 'taking a name'; e.g. a wife does not speak to or of her husband by name, and under almost all circumstances a person's name should not be used.

1079 कुंभकरणाची जांभई

Kuṁbhakaraṇācī zāṁbhaī

Kumbhakarana's yawn. Applied to a long yawn. He was the brother of Rāvana (see Rāmāyana), and was supposed to sleep for six months at a time; hence his yawn was correspondingly long.

1080 केशाचा अपराध व नाऱ्यास दंड

Keśātsā aparādha va nāryāsa daṅḍa

It was Keśa's fault and Nāryā was punished.

1081 गोमा गणेश पितळी दरवाजा

Gomā gaṇeśa pitaḷī daravāzā

Gomā Ganeśa and a brass gate.

This saying arose from the story of a man who in the Hyderabad State opened a toll-gate and exacted toll without the slightest authority from the Moghul Government. There was disorder everywhere, and the man thought it a good opportunity of making money. His name was Gomā Ganeśa, and the name of the town-gate where he lived was 'Brass Gate,' so he had these four words stamped on the receipts he gave. People thought this was some Government phrase, and it was many years before the fraud was discovered; but when discovered, strange to say, the man was rewarded for his ingenuity.

1082 घरांत नाहीं आनका कुत्र्याचें नांव माणका

Gharāṅta nāhī ānakā kutryātse nāva māṇakā

No food in the house and the dog's name is Ruby! Another form is *Gharāṅta nāhī bāsa māzhe nāva durgādāsa* (Not a stick to burn and my name is Servant-of-Durga).

1083 जगन्नाथका भात जगत् पसारे हात

Jagannāthakā bhāta jagat pasāre hāta

People stretch out their hands for the rice of Jagannātha. On certain occasions a large quantity of rice is cooked at the temple of Jagannātha and freely distributed; when this is done no distinction of caste is kept, but all eagerly take it. All are alike before God.

1084 जमदग्नीचा दुसरा अवतार

Zamadagnītsā dusarā avatāra

A second incarnation of Zamadagne. He was an ill-tempered man. Applied to one with a violent temper.

1085 जमाखर्च स्त्रीचे हातीं ठेवावा अशी व्यासस्मृति

Zamākhartsa strītse hātī ṭhevāvā aśī vyāsasmṛiti

The accounts should be kept by the wife, so says Vyāsasmṛiti.

1086 ठणठणपाळ म्हणे जय गोपाळ

Ṭhaṇaṭhaṇapāḷa mhaṇe jaya gopāḷa

Owner-of-nothing (by name), and he cries, 'Victory to Krishna.' Gopāla is one of the many names of Krishna. Beggars sit by the wayside and call out some such phrase as this.

1087 तुका म्हणे उगा राही जेंजें होई तेंतें पाही

Tukā mhaṇe ugā rāhī jeje hoī tetė pāhī

Tukarām says, 'Remain quiet and see what will happen.' He was a well-known Marathi poet, whose verses are very popular and often quoted.

1088 दगडाचें नांव धोंडा धोंड्याचें नांव दगड

Dagaḍātse nāva dhoṅḍā dhoṅḍyātse nāva dagaḍa

The name of a stone is a stone. Both these words *dagaḍa* and *dhoṅḍā* mean 'stone.' It does not matter what name you give a worthless person.

1089 दोनही कुळें सारखीं आणि नामदेव पारखी

Donahī kuḷe sārakhī āṇi nāmadeva pārakhī

The two families are alike, only Nāmdeva could find any difference. He was a great astrologer. The two families being of the same name, a marriage cannot be arranged between them.

1090 धन्याचें नांव गण्या व चाकराचें नांव रुद्राजी आप्पा

Dhanyātse nāva gaṇyā va tsākarātse nāva rudrājī āppā

The master's name is Ganyā, the servant's is Rudrāji Āppā. The first is a rude form of Ganpatrao.

1091 धोंडभट्टी करणें

Dhoṅḍabhaṭṭī karaṇe

To behave Dhoṅḍabhaṭṭily. He was a priest who put on the forehead-mark without having bathed; hence, a hypocrite.

1092 नाग्या नागवला आणि तुक्या उजवला

Nāgyā nāgavalā āṇi tukyā uzavalā

He robbed Nāgyā and paid for Tukyā's marriage.

1093 नाम असें उदारकर्ण कवडी देतां जाई प्राण

Nāma ase udārakarṇa kavaḍī detā zāī prāṇa

His name is Mr. Liberality, but he would lose his life rather than give a cowry.

1094 नाम उंदरी सांगे सुंदरी

Nāma uṅdarī sāṅge suṅdarī

Her name is Uṅdarī (rat) but she says it is Suṅdarī (beautiful)!

1095 नाऱ्या जाणे बारा तर केशा जाणे साडेतेरा

Nāryā zāṇe bārā tara keśā zāṇe sāḍeterā

If Nāryā knows twelve Keśā will know thirteen and a half.

1096 नांव अन्नपुर्णा आणि टोपल्यांत भाकर उरेना

Nāva annapurṇā āṅi ṭopalyāṅta bhākara urenā

Her name is Food-provider but there is never any bread left in her basket.

1097 नांव गंगाबाई आणि रांजणांत पाणी नाहीं

Nāva gaṅgābāī āṇi rāṅzaṇāṅta pāṇī nāhī

Her name is Miss Ganges and there is no water in her pitcher. All sacred rivers are called Gangā. There are many similar sayings. *Nāva dhanapāḷa gharī khāṇyātse hāla* (His name is Possessor-of-wealth and he is starving); *Nāva mahipati tīḷabhara zāgā nāhī hātī* (His name is Lord-of-the-earth yet he does not own a speck of land); *Nāva moṭhe va lakṣaṇa khoṭe* (His name is Great, his character is small); *Nāva sonubāī hātī kathalātsā vāḷā* (Her name is Miss Gold and she is wearing a tin bracelet).

1098 नांव सांगावें पण गांव सांगूं नये

Nāva sāṅgāve paṇa gāva sāṅgū naye

Tell your name but do not tell your village. If you tell this people will find out all about you.

1099 पतिव्रता चांगुणा आणि शंभराला एकही नाहीं उणा

Pativratā tsāṅguṇā āṇi śaṁbharālā ekahī nāhī uṇā

The faithful wife Tsāṅguṇā and not one short of a hundred. She has captivated so many. Ironical.

1100 पागोट्याचा समला राजाराम दमला

Pāgoṭyātsā samalā rājārāma damalā

The flowing end of a turban and Rājārāma is tired. He was a Marathi king who is said to have spent all his time on his dress, and to have done little else. A fop.

1101 बांड्याची बारा औत घरांत नाहीं शेल जोत

Bāṅḍyācī bārā auta gharāṅta nāhī śela zota

Bāṅdā has twelve ploughs but neither rice-seed nor bullocks. To possess one thing but not another without which it is useless.

1102 भागूबाईचें कर्म भागूबाईस माहीत

Bhāgūbāītse karma bhāgūbāīsa māhīta

Bhāgūbāi knows what Bhāgūbāi does. The name is given to an effeminate man.

1103 माझें नांव लाड जेथें पडेल माझें हाड तेथें साडे तीन शे गांव उजाड

Māzhe nāva lāḍa jethe paḍela māzhe hāḍa tethe sāḍe tīna śe gāva ujāḍa

My name is Lāḍa, where a bone of me falls three hundred and fifty villages will be desolate. Among Mahars there was once a man of this name noted for his cruelty.

1104 राम्यास गळू आणि लक्ष्यास अवधणा

Rāmyāsa gaḷū āṇi lakṣyāsa avadhaṇā

Rāma has a boil and Lakṣa has a sympathetic pain. One who pretends he cannot do a thing because some one else is really not well enough to do it.

1105 लालाभाईचा चुरमा आणि शेटजी सडक

Lālābhāītsā tsuramā āṇi śeṭajī saḍaka

Lālābhāi's sweetmeats and 'Friend! eat them up.' He was a mendicant noted for his liberality.

1106 शंखोबा तर ओबा दे लाख तर घे सव्वा लाख देतोस काय तर घेतोस काय

Śaṅkhobā tara obā de lākha tara ghe savvā lākha detosa kāya tara ghetosa kāya

O Śaṅkhobā!—'Well, sir;' Give me a lakh of rupees—'Take a lakh and a quarter;' Will you give them?—'Will you take them?' A rude unlearned man who is destitute is called Śaṅkhobā.

1107 सीता गेली वनवासा आणि पाठी लागली अवदसा

Sītā gelī vanavāsā āṇi pāṭhī lāgalī avadasā

Sītā went into the wilderness but even there misfortune pursued her. She was carried off by Rāvana (Rāmāyana). 1108.

1108 सीतेसारखी नारी पण तीही गेली चोरी

Sītesārakhī nārī paṇa tīhī gelī tsorī

Even a lady like Sītā was carried off. 1107.

1109 सुदाम दरिद्र

Sudāma daridra

Poverty like Sudāma's. He was an extremely poor Brahman. 1110.

1110 सुदाम देवाचें वस्त्र

Sudāma devātse vastra

A cloth like Sudāma's. It was full of holes. 1109.

1111 हा सूर्य आणि हा जयद्रथ

Hā sūrya āṇi hā jayadratha

This is the sun and this is Jayadratha. Arjuna was to kill Jayadratha before sunset, and this was made possible by Krishna covering the sun with his shield.

(*b*) NAMES OF PLACES, RIVERS, &c.

1112 अडल्याची काशी कोणी जावें तिजपाशीं

Aḍalyācī kāśī koṇī zāve tizapāśī

A man hard up may go to Benares, who else will go there? It is implied that one unable to earn a living may go there to become a mendicant.

1113 अधीं शिदोरी मग जेजुरी

Adhī śidorī maga jejurī

First provisions (for the journey) then Jejurī. This is a famous place of pilgrimage where Khaṅḍobā is worshipped.

1114 आळशाला गंगा दूर आणि पाप्याला काय पंढरपूर

Āḷaśālā gaṅgā dūra āṇi pāpyālā kāya paṅḍharapūra

The Ganges is far off to a lazy man; and what is Paṅḍharapūra to a sinful man? Viṭhobā is worshipped at Paṅḍharapūra. 1140.

1115 आळशावर गंगा लोटली

Āḷaśāvara gaṅgā loṭalī

The Ganges poured on to a lazy man. Too lazy to do anything to obtain good and it is unexpectedly brought to him.

1116 उंदीर मस्कतास गेला पण सावकार नाहीं झाला

Uṅdīra maskatāsa gelā paṇa sāvakāra nāhī zhālā

The rat has gone to Maskata but has not become a banker. 'Those who cross the sea change their clime but not their character.' (Horace.)

1117 एक बोलेना बांदर तर काय ओस पडेल जुन्नर

Eka bolenā bāṅdara tara kāya osa paḍela junnara

If a monkey like you talk not to me, is the whole of Junnara a desert? Junnara is in the Poona district; close to it is the hill Śivnera where Śivaji was born.

1118 काशी केली वाराणशी केली तरी कपाळाची कटकट नाहीं गेली

Kāśī kelī vārāṇaśī kelī tarī kapāḷācī kaṭakaṭa nāhī gelī

He did Benares, he did Vārāṇaśi, but his worry did not leave him. Uselessness of pilgrimages to relieve the mind. Vārāṇaśi is the name of two rivulets at Benares, and is used as a name for the city.

1119 काशीस गेला काशीदास मथुरेस गेला मथुरादास

Kāśīsa gelā kāśīdāsa mathuresa gelā mathurādāsa

At Benares he was a Benares-man, at Mathurā he was a Mathurā-man. A time-server. The latter place is in the province of Agra.

1120 काशीस गेल्याचें आपण सांगतो पण मांजर मारल्याचें सांगत नाहीं

Kāśīsa gelyātse āpaṇa sāṅgato paṇa māṅzara māralyātse sāṅgata nāhī

He tells people when he has been to Benares, but he does not tell them when he has killed a cat. He tells his good but not his bad deeds.

1121 गंगास्नान आणि तुंगापान

Gaṅgāsnāna āṇi tuṅgāpāna

A Ganges-bather and a gānja-smoker.

1122 घरभेदी लंकादहन

Gharabhedī laṅkādahana

A mischief-maker (is like one who) sets fire to Ceylon. The latter reference is to Hanumān, the monkey-god, who burnt Ceylon.

1123 चघळ वाईचा मरळ गोईचा

Tsaghaḷa vāītsā maraḷa goītsā

The Vāi people are prosy babblers, the Goa people are callous to ill-usage.

1124 चक्क माल चांदवडी नगद माल हलवाई

Cakka māla cāṅdavaḍī nagada māla halavāī

The Cāṅdavaḍa rupee is a good article; the confectioner's is good food.

1125 जाईल बुधीं तो येईल कधीं

Zāīla budhī to yeīla kadhī

If he start on Wednesday he will return at some time or other. Women consider it an auspicious day on which to start on a journey.

1126 जुन्नरी हरहुन्नरी

Junnarī harahunnarī

The Junnara people are cunning workmen.

1127 ज्याचे खिशांत सुर्ती तो मंगळ मूर्ती

Jyātse khiśāṅta surtī to maṅgaḷa mūrtī

He is a happy man who has a Surat rupee in his pocket.

1128 डोक्यावर पदर दिल्लीवर नदर

Ḍokyāvara padara dillīvara nadara

Her sadi over her face but she sees as far as Delhi. 506.

1129 ढोंग केवढें तर घोडनदी येवढें

Ḍhoṅga kevaḍhe tara ghoḍanadī yevaḍhe

How much pretence? As much as the river Ghoḍā. A rapid river named after the horse (*ghoḍā*).

1130 तूं मी सारखी चल जाऊं द्वारकी

Tū mī sārakhī tsala zāū dvārakī

You and I are alike, let us go to Dvārakā. Unity is necessary in a work which two share.

1131 देहामध्यें शक्त घेतलें दिल्लीचें तक्त

Dehāmadhye śakta ghetale dillītse takta

He who is strong can take the throne of Delhi.

1132 नऊ खंड पृथ्वी व दाहावें खंड काशी

Naū khaṇḍa prithvī va dāhāve khaṇḍa kāśī

On the earth nine continents; the tenth is Benares. There is said to be another phrase added in Guzarathi, thus 'the eleventh continent is Agaśi'; this is a town on the Bassein coast where the Vaitarni river joins the sea.

1133 न कर्त्याचा वार शनिवार

Na kartyātsā vāra śanivāra

The day of the non-doer is Saturday. It is an unlucky day on which usually money is neither borrowed nor paid.

1134 नर्मदेंत जितके कंकर तितके शंकर

Narmadeṅta zitake kaṅkara titake śaṅkara

There are as many Shankars (gods) in the Narbada river as there are pebbles. My expenses are as great as my income.

1135 नर्मदेचा गोटा

Narmadetsā goṭā

A pebble of the Narbada. An unstable man.

1136 नाशिक नव टेंकावर वसविलें

Nāśika nava ṭeṅkāvara vasavile

Nasik is built on nine hills. This seems to show that Nasik derived its name from *nava śikha* (nine-peaked). Some derive it from *nāka* (nose), as Laxuman is said to have cut off the nose of Shurpanka, the sister of Rāvana, at this place.

1137 नाशिककर व काशीकर गांठ पडली वेळेवर

Nāśikakara va kāśīkara gāṭha paḍalī veḷevara

A Nasik man and a Benares man met at a suitable time. Both are understood to be rogues.

1138 नाशिकाची जिल्हई आणि पैठणचा आदर

Nāśikācī zilhaī āṇi paiṭhaṇatsā ādara

Nasik polish and Paithani respect. Two places of pilgrimage.

The former is noted for its brass work to which the polish refers. Neither the polish of the one nor the respect of the other lasts long. At Paithan there is an annual fair in honour of the poet Eknath.

1139 नाशिक त्रिंबकास गेलें नाशिक परगणा ओसाड
Nāśika triṁbakāsa gele nāśika paragaṇā osāḍa

Nasik (the nose) went to Trimbak (the eyes) and Nasik district was bare. The two places are near each other. Trimbak is the source of the Godavery. Applied to one with a squat nose that turns up towards the eyes.

1140 पाप्याला पंढरपूर आणि नकट्याला तुळजापूर
Pāpyālā paṅḍharapūra āṇi nakaṭyālā tuḷazāpūra

Pandharpur to a sinner and Tulzāpur to a noseless man. Worshippers, not 'sinners,' go to the former; and at the latter, where there are many temple women, a noseless man would find no welcome.

1141 पुणतांब्याच्या म्हशी आणि ढोणगांव साजरा
Puṇatāṁbyācyā mhaśī āṇi ḍhoṇagāva sāzarā

The buffaloes of Puntāmbe adorn the hamlet Dhon. The nearness of the grazing grounds leads the Dhon people to delight in imagining all the cattle theirs.

1142 पैठणी पागोटें घालायास नाहीं म्हणून डोकीची टोपी जाळावी काय
Paiṭhaṇī pāgoṭe ghālāyāsa nāhī mhaṇūna ḍokīcī ṭopī zāḷāvī kāya

Do not burn the cap you have on because you do not possess a Paithani turban.

1143 पांचट गुणाची म्हणती मी पुण्याची
Pāṅtsaṭa guṇācī mhaṇatī mī puṇyācī

Of insipid quality and says she is from Poona. One from Poona would be stylish and bright.

1144 बारा बंदरी पांच पुणेरी व एक जव्हारी
Bārā baṅdarī pāṅtsa puṇerī va eka zavhārī

Twelve harbour-men, five Poona men, and one Zavhār man. These are equal in badness.

1145 बालेघाट आणि सोन्याचा कांठ

Bāleghāṭa āṇi sonyātsā kāṭha

Bāleghāt and a golden rim. It is in the Central Provinces, and is a fertile district.

1146 भिक्षेश्वर किंवा लंकेश्वर

Bhikṣeśvara kiṁvā laṅkeśvara

Either king of beggars or lord of Ceylon. Aut nihil aut Caesar. 1039.

1147 मनमाडी पलंग तोडी

Manamāḍī palaṅga toḍī

The Manmād (betel-leaves) are fit to eat on a bed.

1148 मरावें काशीं कीं मरावें मिराशीं

Marāve kāśī kī marāve mirāśī

Die at Benares or die on hereditary land. At Benares it ensures salvation: on hereditary land there is the assurance that one's children are provided for.

1149 मुंबईची वसवस आणि कोणी म्हणेना खालीं बस

Muṁbaīcī vasavasa āṇi koṇī mhaṇenā khālī basa

The busy life of Bombay and no one asks you to sit down.

1150 मुंबईचें पाणी आणि हातपाय ताणी

Muṁbaītse pāṇī āṇi hātapāya tāṇī

Bombay water and stretching the limbs. Before Bombay had a good supply of water a person from the Mofussil would feel the aching languor of fever coming on after drinking water from its wells.

1151 लेंड नाले गंगेस मिळतां गंगा झाले

Leṅḍa nāle gaṅgesa miḷatā gaṅgā zhāle

When a brook or stream has reached the Ganges it becomes Ganges. In these small streams there is much refuse but they become sacred on reaching the sacred river.

1152 वाचली गीता झाला रिता

Vātsalī gītā zhālā ritā

He has finished reading the Bhagavatgita and is free.

1153 वांबुरीमागें धामोरी तिच्यामागें खोसपुरी

Vāṁburīmāge dhāmorī ticyāmāge khosapurī

After Vāmburi Dhāmori, after that Khospuri. These are villages in the Ahmednagar district.

1154 वायीं वैराट बोली सैराट

Vāyī vairāṭa bolī sairāṭa

The district of Vāi and they speak coarsely. Vāi is in the Satara district.

1155 वाहिली ती गंगा राहिलें तें तीर्थ

Vāhilī tī gaṅgā rāhile te tīrtha

What flowed away was Ganges, what remained was holy water. Applied to almsgiving.

1156 शंभर काशिकर आणि एक नाशिककर

Śaṁbhara kāśikara āṇi eka nāśikakara

A hundred Benares men and one Nasik man. The roguery of one Nasikite is equal to the roguery of a hundred Benares men.

X. NATURE.

(*a*) General. (*b*) Trees, Plants, &c. (*c*) The Weather.

(*a*) General.

1157 अडीच बोटांवर आकाश उरलें

Aḍītsa boṭāvara ākāśa urale

Within two and a half fingers-breadth of the sky. His head almost touches the sky. Conceit.

1158 अंधार हा चोरास पथ्य

Aṅdhāra hā tsorāsa pathya

Darkness suits thieves. The word *pathya* means suitable diet for a sick man, allowed or restricted by the doctor.

1159 अबब केवढाहो नदीस पूर आला

Ababa kevaḍhāho nadīsa pūra ālā

Oh! how the river is flooded! Used ironically. 'Crocodile's tears' (English).

1160 अभाळ फाटलें तर ठिगळास काय द्यावें
Abhāḷa phāṭale tara ṭhigaḷāsa kāya dyāve

If the sky be torn how can it be patched? The first word may be *ākāśa* (the heavens); or, the phrase is sometimes quoted, 'If the heavens are falling who can prop them up?'

1161 अहद दर्या तहद सूर्य
Ahada daryā tahada sūrya

As far as there is sea there is sun.

1162 आपण बुडून दगड दुसऱ्यास बुडवितो
Āpaṇa buḍūna dagaḍa dusaryāsa buḍavito

A stone not only drowns itself but others.

1163 आवसबाई इकडे पुणवबाई तिकडे
Āvasabāī ikaḍe puṇavabāī tikaḍe

Mrs. New-moon here, Mrs. Full-moon there. Two wives of one man who cannot agree, and who never draw nearer to one another than the new moon does to the full.

1164 इकडे आड तिकडे विहीर
Ikaḍe āḍa tikaḍe vihīra

Here a draw-well, there a step-well. A dilemma. It is also expressed *Ikaḍe naī tikaḍe vaī* (Here a river, there a fence).

1165 उगवेल तो मावळेल
Ugavela to māvaḷela

That which rises will set.

1166 उथळ पाण्याला खळखळी फार व दुबळे माणसाला बढाई फार
Uthaḷa pāṇyālā khaḷakhaḷī phāra va dubaḷe māṇasālā baḍhāī phāra

Shallow water babbles much and a shallow man boasts much. 1174, 1221.

1167 ओहळ उडाला कौल बुडाला
Ohaḷa uḍālā kaula buḍālā

If the streamlet disappear the title-deed is useless. It is the boundary of the field.

1168 ओहळाला खळगा जामीन

Ohaḷālā khaḷagā zāmīna

The pit is security for the water-course. A thief witness for a thief. Two things of the same nature.

1169 काठी मारल्यानें पाणी वेगळें होत नाहीं

Kāṭhī māralyāne pāṇī vegaḷe hota nāhī

Water will not divide if you strike it with a stick. Applied to affection.

1170 काडी आड गेला तो पर्वता आड गेला

Kāḍī āḍa gelā to parvatā āḍa gelā

To go out of sight is to go behind a mountain. Or it may be in this form, *Kāḍī āḍa doṅgara* (The hill is just the other side of the stick).

1171 खडा टाकून अंत पहावा

Khaḍā ṭākūna aṅta pahāvā

To throw in a stone and find the depth.

1172 घाटाजवळ दिवस मावळला

Ghāṭāzavaḷa divasa māvaḷalā

When near the mountain the sun set.

1173 चांदणेंही खपत नाहीं आणि काळोखही खपत नाहीं

Cāṅdaṇehī khapata nāhī āṇi kāḷokhahī khapata nāhī

He cannot bear the moonlight, nor can he bear darkness. Discontent.

1174 चिकण मातीला ओल फार आणि करंट्याला बोल फार

Cikaṇa mātīlā ola phāra āṇi karaṅṭyālā bola phāra

Clay soil is very damp and an unfortunate man very talkative. Defective people so behave that their defects become generally known. 1166, 1221.

1175 चौदा विद्या व चौसष्ट कला

Tsaudā vidyā va tsausaṣṭa kalā

There are fourteen sciences and sixty-four accomplishments. The former include the Vedas, Purānas, Grammar, &c.; the latter such subjects as Singing, Dancing, and Painting.

1176 जिकडे पुढा तिकडे मुलुख थोडा
Zikaḍe puḍhā tikaḍe mulukha thoḍā

Is there but little land in front of us?

1177 जेथें जावें तेथें डोईवर दिवस
Jethe zāve tethe ḍoīvara divasa

Go where you will the daylight is overhead.

1178 जें देखलें नाहीं रवीनें तें देखलें कवीनें
Je dekhale nāhī ravīne te dekhale kavīne

The poet has seen what the sun has not seen.

1179 जें पिंडीं तें ब्रम्हांडीं
Je piṅḍī te bramhāṅḍī

What is in the body is in the universe. We can know the world by ourselves. 549, 553.

1180 तळहातानें सूर्य झांकत नाहीं
Taḷahātāne sūrya zhāṅkata nāhī

The sun cannot be covered (hidden) with the palm of the hand.

1181 तीळ तीळ जीव तुटतो
Tīḷa tīḷa jīva tuṭato

Little by little the life breaks.

1182 थेंबे थेंबे तळें सांचे
Theṁbe theṁbe taḷe sāṅtse

Drop by drop the tank fills.

1183 दगड बारा वर्षे पाण्यांत राहिला पण कोरडाच निघाला
Dagaḍa bārā varṣe pāṇyāṅta rāhilā paṇa koraḍātsa nighālā

The stone was in the water twelve years but came out quite dry.

1184 दगडाचा दोर होत नाहीं
Dagaḍātsā dora hota nāhī

String cannot be made from stone.

1185 दगडापेक्षां वीट मऊ

Dagaḍāpekṣā vīṭa maū

Brick is softer than stone.

1186 दराची माती दरास पूरत नाहीं

Darācī mātī darāsa pūrata nāhī

The soil from a hole will not suffice to fill it again.

1187 दहा बारा कोशावर भाषा बदलते

Dahā bārā kośāvara bhāṣā badalate

The language changes every eighteen or twenty miles.

1188 दुरून डोंगर साजरा जवळ जातां काजरा

Durūna ḍoṅgara sāzarā zavaḷa zātā kāzarā

A hill looks well at a distance, but when near it you see the Nux Vomica tree. Applied to relatives, work, &c. 1382, 1438.

1189 दृष्टी आड तें पृष्टी आड

Dṛiṣṭī āḍa te pṛiṣṭī āḍa

What is out of sight is behind our back. 'Out of sight, out of mind' (English). Or the last part may be *sṛiṣṭī āḍa* (out of the world).

1190 दे दान सुटे गिराण

De dāna suṭe girāṇa

Give alms and the eclipse will pass off. Used by beggars at the time of an eclipse.

1191 दे माय धरणी ठाय

De māya dharaṇī ṭhāya

O mother (earth)! give me a place.

1192 दोन दिवसांचें चांदणें दोन दिवसांचें नांदणें

Dona divasāṅtse cāṅdaṇe dona divasāṅtse nāṅdaṇe

Two days' moonlight, two days of a husband's protection. Transientness.

1193 पांण्यांत पडल्यावर वर बुडबुडे आल्यावांचून राहणार नाहींत

Pāṇyāṅta paḍalyāvara vara buḍabuḍe ālyāvātsūna rāhaṇāra nāhīta

On falling into the water bubbles will certainly rise to the surface.

1194 पूर्वेचा सूर्य पश्चिमेस उगवेल
Pūrvetsā sūrya paścimesa ugavela

The eastern sun will rise in the west. An incredible thing.

1195 प्रति जीवीं सृष्टि भिन्न
Prati jīvī sriṣṭi bhinna

In every living thing a different creation.

1196 माझी जागा म्हणणारास पृथ्वी हांसते
Māzhī zāgā mhaṇaṇārāsa prithvī hāsate

The earth laughs at one who calls a place in it his own.

1197 मूठ भरून दगड मारले एक तरी लागेल
Mūṭha bharūna dagaḍa mārale eka tarī lāgela

If you throw a handful of stones one at least will hit.

1198 मूर्ति तितक्या प्रकृति
Mūrti titakyā prakriti

There are as many characters as there are individuals. The first word is sometimes *vyakti*, and means the same.

1199 मेलास म्हणून चंद्रास खळें पडत नाहीं
Melāsa mhaṇūna caṅdrāsa khaḷe paḍata nāhī

Because you die there will not be a halo round the moon.

1200 राजा करील ती पूर्व दिशा आणि भट सांगेल ती अमावास्या
Rāzā karīla tī pūrva diśā āṇi bhaṭa sāṅgela tī amāvāsyā

What the king does is the eastern direction (is right), and if the priest say so it is the new moon. 176.

1201 वस्त्रा आड जग नागवें
Vastrā āḍa jaga nāgave

Under its clothing the world is naked.

1202 वाटेवरचा झरा सर्वांचा सोयरा
Vāṭevaratsā zharā sarvāṅtsā soyarā

The wayside spring is a friend of all.

1203 वारा पाहून पाठ द्यावी
Vārā pāhūna pāṭha dyāvī

Turn your back according to the wind. Act according to circumstances.

1204 वाऱ्यानें आलें व वावटळीनें गेलें
Vāryāne āle va vāvaṭaḷīne gele

It came with the wind and went with the whirlwind. Instability.

1205 वाऱ्यानें वाळतो थुंकीनें भिजतो
Vāryāne vāḷato thuṅkīne bhizato

He dries up with the wind and becomes damp with spittle. Excessive delicacy.

1206 शब्दांचा सिंधु पण अकलेचा एक बिंदु
Śabdāṅtsā siṅdhu paṇa akaletsā eka biṅdu

An ocean of words and but one drop of sense. Or sometimes simply *Siṅdhūṅta biṅdu* (A drop in the ocean).

1207 समुद्रांत गेला लुका तों समुद्र झाला सुका
Samudrāṅta gelā lukā to samudra zhālā sukā

Lukā went into the sea and it dried up. The word Lukā means one gaunt and lean, or a luckless wretch.

1208 समुद्रांत जाऊन कोरडा
Samudrāṅta zāūna koraḍā

He came out dry from under the sea. One whom no advantages seem to benefit; or, one living in wickedness who claims to be innocent.

1209 समुद्रांत सुई शोधणें
Samudrāṅta suī śodhaṇe

To look for a needle in the sea. 'To look for a needle in a haystack' (English).

1210 सुतानें स्वर्गास जाणार
Sutāne svargāsa zāṇāra

To mount the heavens by a thread. By knowing a little to apprehend the whole.

1211 सूर्यापुढें काडवात
Sūryāpuḍhe kāḍavāta

A wick before the sun.

1212 सूर्यापुढें दिवटी आणि हनुमंतापुढें कोल्हाटें
Sūryāpuḍhe divaṭī āṇi hanumantāpuḍhe kolhāṭe

A candle before the sun and a somersault before a monkey.

1213 सूर्यापोटीं शनैश्वर
Sūryāpoṭī śanaiśvara

A Saturn in the family of the sun. Saturn is supposed to be an offspring of the sun. A bad or dull son of a good or clever father.

(*b*) Trees, Plants, and Flowers.

1214 अळवाची खाज अळवास ठाऊक
Aḷavācī khāza aḷavāsa ṭhāūka

The itching of the Calladium is known to the Calladium. It is edible but causes an irritation in the throat. 'The wearer best knows where the shoe pinches him' (English).

1215 अळवावरचें पाणी
Aḷavāvaratse pāṇī

Water on the Calladium leaf. 'Water on a duck's back' (English).

1216 आईसारखी माया निंबाची छाया
Āīsārakhī māyā nimbācī chāyā

A mother's love is like the shade of the Nimb tree.

1217 उंच वाढला एरंड तरी कां होईल इक्षुदंड
Untsa vāḍhalā eraṇḍa tarī kā hoīla ikṣudaṇḍa

Although a castor-oil plant grow tall it will not equal a sugar-cane stem. The two are usually planted in one field.

1218 उजाड गांवीं वट वृक्ष
Ujāḍa gāvī vaṭa vṛikṣa

In a deserted village the Ficus Indica is a fine tree. The tree quoted is sometimes *māndāra* (coral). Another form is *Osāḍa gāvī eraṇḍa baḷī* (In a deserted village the castor-oil plant is a noble tree).

1219 उंबर पिकलें आणि नडगीचे डोळे आले
Uṁbara pikale āṇi naḍagītse ḍoḷe āle

Wild figs are ripe and the bear has sore eyes. 257, 1248.

1220 उंबराचें फूल
Uṁbarātse phūla

The flower of the wild fig. Popularly supposed to flower for a minute or two sometimes at night, therefore seldom seen. Generally applied to a rare visit.

1221 कडव्या झाडास फळ बहु आणि उण्या माणसास बोल बहु
Kaḍavyā zhāḍāsa phaḷa bahu āṇi uṇyā mānasāsa bola bahu

A bad tree bears much fruit and a defective man talks much. 1165, 1174.

1222 करडीला नाहीं किडा व बोडकीला नाहीं पिडा
Karaḍīlā nāhī kiḍā va boḍakīlā nāhī piḍā

No insect touches a safflower and no evil happens to a (Hindu) widow. However badly the latter is treated death is slow to take her, and no serious illness seems to come to her.

1223 करणीचीं बळें अमृत फळें
Karaṇīcī baḷe amṛita phaḷe

The fruit of Immortality (is obtained by) the strength of deeds.

1224 कवंठ बाहेरून चांगलें दिसतें
Kavaṅṭha bāherūna tsāṅgale disate

The outside of a wood-apple looks nice.

1225 कांट्यावर लाथ मारली तर तो रुतल्याशिवाय राहणार नाहीं
Kāṅṭyāvara lātha māralī tara to rutalyāśivāya rāhaṇāra nāhī

If you kick a thorn it will surely prick you.

1226 कुऱ्हाडीचा दांडा गोताला काळ
Kurhāḍītsā dāṅḍā gotālā kāḷa

The handle of the axe is Death to its own tribe.

1227 कोठेंही गेले तरी पळसास तीनच पानें

Koṭhehī gele tarī paḷasāsa tīnatsa pāne

Go where you will the Palas is triple-leaved. A very favourite proverb, meaning that man's character is the same everywhere. Another form is *Paḷasa koṅkaṇānta gelā tarī pāne tīnatsa* (If the Palas go into the konkan it will still be triple-leaved); another form is *Paḷasa gelā ghāṭā tīnatsa pāne deṭhā* (If the Palas go to the hills it will still have three leaves to a twig).

1228 खैराचें झाड व म्हातार्‍याचें हाड

Khairātse zhāḍa va mhātāryātse hāḍa

The Acacia tree and an old man's bones. They are hard and brittle.

1229 गुलाबाला वास पण कांटे शरीरास

Gulābālā vāsa paṇa kāṅṭe śarīrāsa

There is scent in the rose but it has thorns in its body.

1230 गूळ चारणारापेक्षां निंब चारणारा बरा

Gūḷa tsāraṇārāpekṣā niṁba tsāraṇārā barā

He who gives you Nimb leaves to eat is better than he who gives you sugar. To give sugar is understood to be an enticement, as in the phrase *Gūḷa khobare deṇe* (To give sugar and cocoa-nut), i. e. to entice. Nimb leaves are medicinal.

1231 चंदन काढणें

Caṅdana kāḍhaṇe

To extract (the scent of) sandal-wood. To beat.

1232 जसें झाड तसें फळ

Zase zhāḍa tase phaḷa

As the tree so its fruit.

1233 जीत ना मेली हरळीची मुळी

Jīta nā melī haraḷīcī muḷī

Harali-grass roots whether alive or dead. A very hardy grass. 1276.

1234 ज्या गांवच्या बोरी त्याच गांवच्या बाभळी

Jyā gāvacyā borī tyātsa gāvacyā bābhaḷī

Where you Bor trees come from, from that very village we Bābhal trees have come. Applied to a boaster.

1235 ज्याची लागे चाड तो उडे सात माड

Jyācī lāge tsāḍa to uḍe sāta māḍa

One who is sought after flies as high as seven cocoa-nut trees. Vanity.

1236 ज्यानें फळ इच्छावें त्यानें फूल न तोडावें

Jyāne phaḷa icchāve tyāne phūla na toḍāve

He who wants the fruit should not nip off the flower.

1237 झाड पाहून घाव व मनुष्य पाहून शब्द

Zhāḍa pāhūna ghāva va manuṣya pāhūna śabda

Strike according to the tree, speak according to the man.

1238 झाडाची परीक्षा फळावरून

Zhāḍācī parīkṣā phaḷāvarūna

A tree is judged by its fruit.

1239 झाडाचीं फुलें झाडाखालीं गळतील

Zhāḍācī phule zhāḍākhālī gaḷatīla

The flowers of a tree will drop beneath that very tree, i. e. one should remain near a benevolent person.

1240 ताडाची सावली घडीची बाई आंब्याखालीं उभी राही

Tāḍācī sāvalī ghaḍīcī bāī āṁbyākhālī ubhī rāhī

O woman! the shade of the Toddy tree lasts but a moment, stand under the Mango.

1241 तुरीची काठी तुरीवर झाडावी

Turīcī kāṭhī turīvara zhāḍāvī

Strike a Tur against a Tur to shake off the leaves.

1242 तुरीबरोबर बरड चिरडतो

Turībarobara baraḍa ciraḍato

The wood-worm suffers with the Tur. 274.

1243 तुळशीचे मुळांत कांदा लावूं नये

Tuḷaśītse muḷāṅta kāṅdā lāvū naye

Do not plant an onion (or bulb) at the root of a Tulsi plant. The Tulsi (Holy Basil) is a sacred plant. Another form is *Tuḷasa*

upaṭūna bhāṅga lāvaṇe (To pluck up a Tulsi plant and to put in Indian hemp).

1244 तू फिरलास झाडोझाड मी फिरलों पानोपान
Tū phiralāsa zhāḍozhāḍa mī phiralo pānopāna

You have travelled round the trees, I round the leaves.

1245 तेरड्यांचा रंग तीन दिवस
Teraḍyāṅtsā raṅga tīna divasa

The colour of the Balsam flower lasts three days.

1246 धरायाला डाहळी न बसायाला सावली
Dharāyālā ḍāhaḷī na basāyālā sāvalī

No branch to hold, no shade to sit under, e. g. a widow.

1247 नाय निर्गूड माका आणि सर्व औषधांचा काका
Nāya nirgūḍa mākā āṇi sarva auṣadhāṅtsā kākā

The Nay, Nirgud, and Mākā plants are uncles of all medicines. The three are also spoken of thus:—*Nāya nirgūḍa mākā tīnhokā phāṅkā to uḍa zāya laṅkā* (The Nay, Nirgud, and Mākā, if made into a powder and tossed into the mouth, will enable a man to fly to Ceylon).

1248 निंबाला आल्या निंबोळ्या आणि कावळ्याला आल्या गळचोट्या
Nimbālā ālyā nimboḷyā āṇi kāvaḷyālā ālyā gaḷatsoṭyā

The Nimb is in fruit and the crow has mumps. 257, 1219.

1249 पडला तर आंबा नाहीं तर ओलटा
Paḍalā tara āmbā nāhī tara olaṭā

If it fall it will be a mango or else a green stick.

1250 पान ना फूल आणि कमळी माझी सून
Pāna nā phūla āṇi kamaḷī māzhī sūna

Neither leaf nor flower and (says) 'Lotus is my daughter-in-law.' They have not given the usual presents and yet call her daughter-in-law.

1251 पिकल्या झाडावर धोंडा कोणी तरी टाकील
Pikalyā zhāḍāvara dhoṅḍā koṇī tarī ṭākīla

Some one or other will throw a stone at a ripe fruit tree, i. e. at a good man.

1252 पिकेल तर विकेल
Pikela tara vikela

If it ripen it will sell.

1253 पिंपळाचें पान गळालें कीं पिंपळगांव जळालें
Piṁpaḷātse pāna gaḷāle kī piṁpaḷagāva zaḷāle

Either the Pimpal leaves have fallen or Pimpal village (Pimpalgaon) has been burnt. On seeing the bare tree do not conclude that the village has been burnt.

1254 पिंपळाचें फूल
Piṁpaḷātse phūla

The flower of the Pimpal tree. It has no flower.

1255 पिंपळाला शेंगा घरीं जाऊन सांगा
Piṁpaḷālā śeṅgā gharī zāūna sāṅgā

Pods have come on the Pimpal! Go, and tell it at home. It has no pods.

1256 फूल झडे तो फळ लगे
Phūla zhade to phaḷa lage

When the flower falls the fruit comes.

1257 फूल झेंडूचें गरिबागुरिबाचें
Phūla jheṅḍūtse garibāguribātse

The Jhendu flower is the poor people's flower.

1258 फूल नाहीं फुलाची पांकळी
Phūla nāhī phulācī pāṅkaḷī

If not a flower then a petal.

1259 बादरायण संबंध
Bādarāyaṇa saṁbaṅdha

A Bor connexion.

From the following story. A learned Pandit once went into a town where no one offered him hospitality, and no one even inquired where he came from; so he did not know what to do. He drove quietly along till he came to a rich man's house, there he stopped, and tied his cart to a Bor tree which was near. Then going towards the house he saluted the owner. 'Where do you come from?' the rich man asked. Knowing that this very man had passed him before and not spoken to him, the Pandit decided that he must say something peculiar to attract attention. So he answered—'Don't you know me? I am a relative of yours.' The rich man remarked—'I don't recognize you, but tell me what connexion you are.' Then it was that the Pandit said—'There is a Bor connexion.' Not being understood, he had to explain that his cart was made of Bor wood, and was tied to the rich man's Bor tree, hence the connexion! Seeing the drift of his remarks the householder was ashamed of his conduct, and entertained him with all due respect.

1260 बाभळीचा कांटा पुढें तिखट आणि मागें पोंचट

Bābhaḷītsā kāṅṭā puḍhe tikhaṭa āṇi māge poṅtsaṭa

A Bābhal thorn is sharp in front and pithless at the back. The words are quoted sometimes *puḍhe ghaṭṭa* (stiff in front).

1261 बारा पिंपळावरचा मुंजा

Bārā piṁpaḷāvaratsā muṅzā

The demon of twelve Pimpal trees. A spirit is believed to haunt the Pimpal. This belief arose probably from the rustling noise which the leaves make in the wind.

1262 बाहेरून कांटे पण आंत गोड साटे

Bāherūna kāṅṭe paṇa āṅta goḍa sāṭe

Outside prickles but inside sweet. The Jack fruit.

1263 बोरीला बोरें येण्यास उशीर लागत नाहीं

Borīlā bore yeṇyāsa uśīra lāgata nāhī

It does not take long for the Bor fruit to come on the Bor tree. The truth is quickly extracted by a beating.

1264 बोरें घ्या बोरें पाठीस लागलीं पोरें

Bore ghyā bore pāṭhīsa lāgalī pore

'Who wants Bor fruit?' and the children cry after him.

1265 बोलाफुलास गांठ पडली

Bolāphulāsa gāṭha paḍalī

The word met the flower. A coincidence.

1266 मोठ्या झाडाला वारा लागतो

Moṭhyā zhāḍālā vārā lāgato

The wind blows against a large tree.

1267 राईचा होतो पर्वत आणि रंकाचा होतो राव

Rāītsā hoto parvata āṇi raṅkātsā hoto rāva

A mustard-seed becomes a mountain and a beggar becomes a king.

1268 राळ्याचा थाळा करणें

Rāḷyātsā thāḷā karaṇe

To make a plate out of a Panic seed. Exaggeration.

1269 राळ्याचें ढासलें आणि भुतानें तोंड वांसलें

Rāḷyātse ḍhāsale āṇi bhutāne toṇḍa vāsale

He coughed after eating Panic seed and the demon opened his mouth.

1270 लांकूड सायाचें लेंकरूं रायाचें

Lāṅkūḍa sāyātse leṅkarū rāyātse

Wood of a teak tree, a child of a king. The best of their kind. 167, 1272, 1907.

1271 वडाची साल पिंपळास व पिंपळाची साल वडास

Vaḍācī sāla piṁpaḷāsa va piṁpaḷācī sāla vaḍāsa

To put the bark of the Banyan on to the Pimpal, and the bark of the Pimpal on to the Banyan. To make true false and false true.

1272 वृक्षामध्यें एक साया वरकड साऱ्या आयाबाया

Vṛikṣāmadhye eka sāyā varakaḍa sāryā āyābāyā

Among trees there is only one, the teak; the rest are old women (worthless). 1270.

1273 शेंड्यावर बसून झाड तोडणें

Śeṅḍyāvara basūna zhāḍa toḍaṇe

While sitting on the tree-top to cut the tree down.

1274 सांगोसांगी वडाला वांगीं

Sāṅgosāṅgī vaḍālā vāṅgī

Tales of Brinjals growing on a Banyan. 'Traveller's tales' (English). 1255.

1275 साठा वर्षांनीं सुंठ फुलावयाची
Sāṭhā varṣānī suṅṭha phulāvayācī

The ginger plant flowers once in sixty years.

1276 हरळीची मुळी खुडून खुडून खावी
Haraḷīcī muḷī khuḍūna khuḍūna khāvī

Harali grass can be frequently cut for fodder. It is almost impossible to extirminate this grass. 1233.

(c) The Weather.

1277 आकाश गडगडे पाणी पडे
Ākāśa gaḍagaḍe pāṇī paḍe

When there is thunder rain falls. When the head of the house is angry there will be tears.

1278 आरद्रा आणि पाडी गरदाडा
Āradrā āṇi pāḍī garadāḍā

Āradrā and copious showers. It is the sixth of the twenty-seven lunar-mansions, and comes early in the rainy season.

1279 उन्हाळा जोगी पावसाळा रोगी आणि हिंवाळा भोगी
Unhāḷā zogī pāvasāḷā rogī āṇi hiṁvāḷā bhogī

In the hot season an ascetic, in the rainy season ill, and in the cold season enjoyment. These are the three seasons. In the first a man dresses like an ascetic with few clothes, in the second he has fever, and in the third he eats well, sits over a fire, and enjoys himself.

1280 गर्जेल तों पडेल काय
Garzela to paḍela kāya

Will it rain because it thunders? 'Barking dogs seldom bite' (English).

1281 चित्राच्या तापानें हरणांच्या पाठी काळ्या होतात
Citrācyā tāpāne haraṇāṅcyā pāṭhī kāḷyā hotāta

Deer's backs are blackened by the heat of Chitrā. This season comes at the end of the rains, and is very hot.

1282 चैत्र गळे आणि कुणबी पळे

Caitra gaḷe āṇi kuṇabī paḷe

Rain in Chaitra and the kunbi runs. It is the first month (March–April) and seldom rains then. At that time the kunbi works on the open threshing-floor, and, in case of rain, would be driven to distraction.

1283 जमीनींतून पाऊस पडत नसतो

Zamīnīṅtūna pāūsa paḍata nasato

Rain does not fall from the ground. 'Pigs don't fly' (English).

1284 जर मृग साधला तर वाण नाहीं पिकाला

Zara mṛiga sādhalā tara vāṇa nāhī pikālā

If the Mrig rain come at the proper time there will be no scarcity of crops. It is the fifth lunar-mansion when the south-west monsoon is expected to set in.

1285 थंडी गेली बंडी केली

Thaṅḍī gelī baṅḍī kelī

When the cold weather was over he made himself a coat! 969, 1706, 1765, 1876.

1286 थंडीस बंडी

Thaṅḍīsa baṅḍī

A coat for the cold.

1287 धारण मरण पाऊस कोणाचे हातीं नाहीं

Dhāraṇa maraṇa pāūsa koṇātse hātī nāhī

The market-rate, death, and rain are in no one's hands, i.e. no one can control them.

1288 न पडतील चित्रा तर भात मिळेना पित्रा

Na paḍatīla citrā tara bhāta miḷenā pitrā

If the Chitrā rain do not fall there will be no rice for ancestors, i.e. at the annual *Śrāddha* ceremony for the departed. Chitrā comes about September–October. 1290.

1289 न लागती मघा तर वरतीं बघा

Na lāgatī maghā tara varatī baghā

If the Maghā rain do not fall look up. The tenth lunar-mansion. Without its rain the farmer may sit and stare into space.

1290 पडतील उत्तरा तर अन्न न खाय कुत्रा

Paḍatīla uttarā tara anna na khāya kutrā

If the Uttarā rain fall even a dog will not eat the food (it will be so plentiful). It is the twelfth lunar-mansion. Another form is *Paḍatīla citrā tara bhāta na khāya kutrā* (If the Chitrā rain fall rice will be so plentiful a dog will not care for it). 1288.

1291 पडतील स्वाती तर पिकतील माणीकमोती पण कापूस न मिळे वाती

Paḍatīla svātī tara pikatīla māṇīkamotī paṇa kāpūsa na miḷe vātī

If the Svāti rain fall there will be a crop of rubies and pearls but you will not get cotton enough for a lamp-wick. It is the fifteenth lunar-mansion. Its rain is commonly supposed to produce pearls, but as it comes just when the cotton is ripening (October) it spoils it. Sometimes the middle phrase is omitted.

1292 पडेल हत्ती तर पाडील भिंती

Paḍela hattī tara pāḍīla bhiṅtī

If the elephanta rain fall it will knock down walls. This rain, at the end of the monsoon, and generally from the east, is very heavy. 1293.

1293 पडेल हस्त तर कुळंबी मस्त

Paḍela hasta tara kuḷambī masta

If the elephanta rain fall the kunbi will be excited. It will be good for his *rabbi* crops. The last two words may be *pikela masta* (there will be a large crop). 1292.

1294 पाऊस पडे आणि माती तुडे

Pāūsa paḍe āṇi mātī tuḍe

When rain falls the soil treads down, i.e. the foot sinks into the ground. Or, perhaps the last word should be *uḍe* (the dust flies).

1295 पाऊस पडेल तर पाणी सांचेल

Pāūsa paḍela tara pāṇī sāṅtsela

If rain fall water accumulates. Applied to earning and saving.

1296 पाऊसानें भिजविलें व सरकारानें मारलें त्याची लाज नाहीं

Pāūsāne bhizavile va sarakārāne mārale tyācī lāza nāhī

There is no shame in being drenched with rain or in being struck by an official.

1297 पुस आणि करी हुस्स

Pusa āṇi karī hussa

The month Paush and shiver. The tenth month (December–January), probably the coldest in Western India. *Hussa* represents the sound made in shivering.

1298 भाद्व्यांत भट्टू आणि अश्विनांत तट्टू

Bhādavyāṅta bhaṭṭū āṇi aśvināṅta taṭṭū

The month Bhādrapad for (fattening) priests and Ashvin for (fattening) ponies. The former is the sixth month (August–September) when ceremonies for the departed are performed, and priests are well fed; in the latter, the seventh month (September–October), fodder is plentiful. 1588.

1299 मघा आणि चुलीपाशीं हगा नाहीं तर वरतीच बघा

Maghā āṇi tsulīpāśī hagā nāhī tara varatītsa baghā

Maghā and stay shut up in the house, or look up. It is the tenth lunar-mansion, which if wet is very wet, and if fine is very fine.

1300 माहो आणि हिंवाचा लाहो

Māho āṇi hiṁvātsā lāho

Māgh and excessive cold. It is the eleventh month (January–February).

1301 मृगाची लावणी व हस्ताची उगवणी

Mṛigācī lāvaṇī va hastācī ugavaṇī

Mrig for sowing, Hast for growing. The first is the fifth lunar-mansion at the beginning of the south-west monsoon, the latter is the thirteenth lunar-mansion which comes about September.

1302 मृगाचे अधीं पेरावें आणि बोंबेचे अधीं पळावें

Mṛigātse adhī perāve āṇi bombetse adhī paḷāve

Sow before Mrig and run before trouble. 1301.

1303 रोहिणी डाजे मृग गाजे आर्द्रा वाहे पूर सहदेव कहे भाडळी घर घर वाजे

Rohiṇī ḍāze mṛiga gāze ārdrā vāhe pūra sahadeva kahe bhāḍaḷī ghara ghara vāze

If Rohini be sultry, Mrig thunder, and Ārdrā bring a flood, Sahadeva says to Bhādli there will be the rattle (of the loom) in every house. They are the fourth, fifth, and sixth of the lunar-mansions. If they be as stated there will be a good cotton crop.

1304 वळवणी आलें आणि तळवणी घेऊन गेलें

Vaḷavaṇī āle āṇi taḷavaṇī gheūna gele

Valva came and washed away the tank-water. This rain at the beginning of the monsoon carries off any that remains in ponds or rivers.

1305 वीज कडकडली आणि परळावर पडली

Vīza kaḍakaḍalī āṇi paraḷāvara paḍalī

The lightning thundered (flashed) and struck an earthen dish. Anger which expends itself on some trivial object.

1306 सत्ताविसांतून नऊ जाती तर बाकी धूळ राहती

Sattāvisāntūna naū zātī tara bākī dhūḷa rāhatī

When nine of the twenty-seven have gone the rest are dust. Rain falls during nine lunar-mansions, if these pass without rain there is nothing but dust and famine in the land.

XI. RELATIONSHIP.

(*a*) Husbands and Wives. (*b*) Mother-in-law and Daughter-in-law. (*c*) Relations and Friends. (*d*) Widows. (*e*) Women.

(*a*) Husbands and Wives.

1307 आगलीचा असा तसा आणि मागलीचा गुलाम जसा

Āgalītsā asā tasā āṇi māgalītsā gulāma zasā

He is indifferent to the first (elder) wife, he is a very slave to the

later (younger) one. Spoken of a man who is living with two wives. Among Hindus a second wife is generally taken when the first has no children.

1308 आगलीला मिळेना चोळके मागलीला उकरतो बोळके
Āgalīlā miḷenā tsoḷake māgalīlā ukarato boḷake

The first (elder) wife cannot even get a bodice, for the later (younger) one he digs up his pot of money.

1309 आण पायली करू दे वायली
Āṇa pāyalī karū de vāyalī

Bring the measure and let us separate. The husband decides to divide what grain they have and to live apart.

1310 आपण विईना सवत साहीना
Āpaṇa viīnā savata sāhīnā

She herself does not bear children and yet she cannot endure a fellow-wife. 'Dog in the manger' spirit.

1311 इसळा इसळला शेजारी पिसळला
Isaḷā isaḷalā śezārī pisaḷalā

By his continual jealousy the neighbour goes mad.

1312 एका पुरुषाच्या दोन बायका घरांत किरकिर करू नका
Ekā puruṣācyā dona bāyakā gharāṅta kirakira karū nakā

The two wives of one man—let them not quarrel in the house!

1313 कांग बाई दुबळी म्हणे निघाले वेगळी
Kāga bāī dubaḷī mhaṇe nighāle vegaḷī

O madam! why are you so thin? 'I have separated from my husband.'

1314 चांगली बायको जगाची वकटी बायको मनाची
Tsāṅgalī bāyako jagācī vakaṭī bāyako manācī

A good-looking wife is the world's, an ugly one is our own.

1315 जिचा नवरा दासट तिचा संसार चोखट
Jitsā navarā dāsaṭa titsā saṁsāra tsokhaṭa

She manages well whose husband is a slave to her. The Indian wife is generally a good manager if left alone.

1316 जित्या नाहीं गोडी आणि मेल्या बंधनें तोडी

Jityā nāhī goḍī āṇi melyā baṅdhane toḍī

While he was alive she was not affectionate, now he is dead she breaks her necklaces and bangles. 1396.

1317 जेथें दगड तेथें धगड

Jethe dagaḍa tethe dhagaḍa

Where there is a (husband of) stone there will be a paramour.

1318 जो बायकोशीं भला तो खाई दूधकाला

Zo bāyakośī bhalā to khāī dūdhakālā

He who is on good terms with his wife will live well.

1319 जोरू साथ आणि पैसा गांठ

Zorū sātha āṇi paisā gāṭha

Tie up and carry with you your wife and your money. Neither should be trusted to the care of another.

1320 डाग झाला जुना आणि मला पतिव्रता म्हणा

Ḍāga zhālā zunā āṇi malā pativratā mhaṇā

The thing has become old and (says) 'Call me a faithful wife.'

1321 तरणीचे गाल म्हातारीचे हाल

Taraṇītse gāla mhātārītse hāla

The young wife's cheeks: the old wife's neglect. He is fond of kissing his young wife.

1322 तासा आड बैल आणि दिसा आड बायको मारावी

Tāsā āḍa baila āṇi disā āḍa bāyako mārāvī

Beat a bullock every other furrow, and a wife every other day. A Shudra proverb. 'A spaniel, a woman, and a walnut-tree, the more they're beaten the better they will be' (English).

1323 दादल्यापेक्षां बायको मोठी मुसळ घेऊन लागे पाठीं

Dādalyāpekṣā bāyako moṭhī musaḷa gheūna lāge pāṭhī

If the wife be bigger than the husband she will run after him with the pestle.

1324 देखला गोहो लागला लोहो

Dekhalā goho lāgalā loho

She saw her husband and became fond of him.

1325 नवरा बायकोचें भांडण आणि राळ्याचें कांडण

Navarā bāyakotse bhāṅḍaṇa āṇi rāḷyātse kāṅḍaṇa

A quarrel between husband and wife is like pounding Panic seed. It is quickly over. 1327.

1326 नवऱ्याचें पीठ बायकोचें मीठ

Navaryātse pīṭha bāyakotse mīṭha

The husband's flour, the wife's salt. Both should earn something.

1327 नवऱ्याचें मारणें आणि चिखलांत पडणें

Navaryātse māraṇe āṇi cikhalāṅta paḍaṇe

A husband's beating is like a fall in the mud. The consequences are soon forgotten. 1325.

1328 नवें नवें जेवीं सवें

Nave nave jevī save

While new they dine together! Refers to newly-married people. After a time the husband takes his meal first.

1329 नव्याचे नव दिवस मेल्याचे तीन दिवस

Navyātse nava divasa melyātse tīna divasa

Of a new (husband) nine days, of a dead one three days. This is how long a wife's love lasts!

1330 नव्या नव्या बायकांच्या नव्या नव्या परी पहिली होती ती असें नाहीं करी

Navyā navyā bāyakāṅcyā navyā navyā parī pahilī hotī tī ase nāhī karī

New wives have new fancies, the first did not behave so.

1331 नाज़ूक नार आणि चाबकाचा मार

Nāzūka nāra āṇi tsābakātsā māra

A delicate wife and beating with a whip. Perhaps implying that if strong and robust the husband would think twice before beating her.

1332 नावडतीची आली पाळी गांवाची झाली होळी
Nāvaḍatīcī ālī pāḷī gāvācī zhālī hoḷī

The turn of the disliked wife came and the village was set on fire. The man's two wives take turns in cooking. The *hoḷī* is a pile of wood burnt at the Holi festival.

1333 नावडतीचें मीठ अळणी आवडतीचा शेंबूड गोड
Nāvaḍatītse mīṭha aḷaṇī āvaḍatītsā śeṁbūḍa goḍa

The salt of the disliked wife is tasteless, the mucus from the nose of the favoured wife is pleasant. The two are wives of one man.

1334 पतिव्रता नार रात्रीं हिंडे दारोदार
Pativratā nāra rātrī hiṅḍe dārodāra

A faithful wife yet she goes from door to door at night.

1335 पतिव्रता नी मुसळ देवता
Pativratā nī musaḷa devatā

A faithful wife or the pestle as a god.

Once a good wife who was very religious was pounding rice with a long wooden pestle, when her husband came in hot and tired and asked for water. While she went to get it, the pestle, which she had just raised, but which she had at once left her hold of to obey her husband, remained suspended in the air; thereby witnessing to her faithfulness and obedience. Another wife, not so faithful, hearing of this and wishing to obtain fame in the same way, persuaded her husband to come in while she was in the act of pounding rice and also ask for water. This he did, but when she left her hold of the pestle it fell on her head and left a bad bruise. As it is God's work to punish, this showed that the pestle was her god. One was 'a faithful wife,' the other had 'a pestle as a god.'

Applied now to one who boasts of her faithfulness by replying 'A faithful wife! yes, or else the pestle is your god.'

1336 फिरली नार तर भ्रतार मार
Phiralī nāra tara bhratāra māra

If the woman turn on her husband she may kill him.

1337 बायकांना लोण्याची सवतही सहन होत नाहीं
Bāyakānā loṇyācī savatahī sahana hota nāhī

Women cannot endure a fellow-wife even if she be (soft as) butter.

1338 बायको दुसरी फजिती तिसरी
Bāyako dusarī phajitī tisarī

A second wife; disgrace, a third thing. The two wives will quarrel and bring disgrace.

1339 बायकोनें दिली भर तों पती झाले तर्र
Bāyakone dilī bhara to patī zhāle tarra

The wife stirred up her husband and he became excited.

1340 बायको शहाणी असली तर संसार नाहीं तर विपचार
Bāyako śahāṇī asalī tara saṁsāra nāhī tara vipacāra

If the wife be sensible there will be good management, if not there will be ruin.

1341 बीबीसाहेब येणार उमरींत तों मियासाहेब जाणार कबरींत
Bībīsāheba yeṇāra umarīṅta to miyāsāheba zāṇāra kabarīṅta

When the mistress becomes of age, the master will be on the edge of the grave.

1342 मिया आणि बीबी व कटकट उभी
Miyā āṇi bībī va kaṭakaṭa ubhī

Man and wife, and a quarrel is ready. Or the last two words may be *tagerī ubhī* (dismissal is ready).

1343 म्हातारा दादला जिवाला आधार
Mhātārā dādalā jivālā ādhāra

An old husband is a support to life. Or, perhaps better, *kuṅkumālā ādhār* (an excuse for using the forehead mark), i. e. it shows that she is a wife, not a widow.

1344 लाजलाजू मेली त्याच गांवीं गेली
Lāzalāzū melī tyātsa gāvī gelī

Dying with shame she yet went to that very village. Spoken of the young wife when she goes to live with her husband.

1345 लोभ लचकला पान्हा सुटला
Lobha latsakalā pānhā suṭalā

Affection was strained, there was a flow of milk, i. e. when a quarrel arose between man and wife there came a rush of affection.

1346 शिळी भाकर ताकानें गोड व वाईट बायको पोरानें गोड
Śiḷī bhākara tākāne goḍa va vāīṭa bāyako porāne goḍa

Stale bread is sweet with butter-milk and a bad wife becomes sweet when she has a child.

1347 सवत पाहून शृंगार आणि शेजार पाहून संसार
Savata pāhūna śṛiṅgāra āṇi śezāra pāhūna saṁsāra

Adorn yourself having regard to your fellow-wife; arrange your style of living having regard to your neighbour.

1348 स्त्रीयाचा जीव पती
Strīyātsā jīva patī

The husband is the life of the woman.

(*b*) Mother-in-law and Daughter-in-law.

1349 कसी गे सुने घरासारखी
Kasī ge sune gharāsārakhī

O daughter-in-law! why are you behaving so? (*She answers*) '*Like the household.*'

1350 कानाला कोंपर जडेना सासू मेली जांवई रडेना
Kānālā kompara zaḍenā sāsū melī zāvaī raḍenā

The elbow will not touch the ear and the son-in-law will not cry when his mother-in-law dies.

1351 गांवचा गांड्या पण सासवेचा देशपांड्या
Gāvatsā gāṅḍyā paṇa sāsavetsā deśapāṅḍyā

A fool in the village but a lord in the opinion of his mother-in-law.

1352 चार दिवस सासूचे चार दिवस सुनेचे

Cāra divasa sāsūtse cāra divasa sunetse

Four days of the mother-in-law's (authority) and four days of the daughter-in-law's. The latter asserts her authority when she has children.

1353 पोराला पंतोजी व पोरीला सासू

Porālā paṅtojī va porīlā sāsū

A teacher for a boy, a mother-in-law for a girl. The one is the equivalent of the other.

1354 बोले धुवे लागे सुने

Bole dhuve lāge sune

Whether talking or cleaning (the pots) it affects the daughter-in-law. Whatever the mother-in-law says or does is intended to reprove the daughter-in-law. If *dhūva* means 'daughter' (Molesworth) then the proverb would be, 'What is said to the daughter is meant for the daughter-in-law.' 1357.

1355 माहेरची पेज आणि सर्वांगास तेज

Māheracī peja āṇi sarvāṅgāsa teja

Gruel at a mother's house refreshes the whole body. The daughter-in-law prefers even the plainest food at her own mother's house. The word *māhera* expresses in a narrow sense the meaning of the English 'home.'

1356 माहेरचें सुख सासरीं होतें दुःख

Māheratse sukha sāsarī hote duḥkha

(The girl feels) happiness at home but pain at her mother-in-law's.

1357 लेंकीस बोले सुनेस लागे

Leṅkīsa bole sunesa lāge

What is said to the daughter is meant for the daughter-in-law. So that the girl may not complain to her mother or her husband, the *sāsū* addresses her own daughter, urges her to work, chides her for laziness, &c., but all the time she intends it for her daughter-in-law. The first words may be *kom̐baḍīsa boḷe* (What is said to the fowls). 1354.

1358 वेडीला सासर काय आणि माहेर काय

Veḍīlā sāsara kāya āṇi māhera kāya

What is a mother-in-law's house or a mother's house to a mad woman? She would be mad indeed not to know the difference.

1359 सावत्र आई विषय जाई

Sāvatra āī viṣaya zāī

A step-mother, and no enjoyment.

1360 सासरीं एकादशी माहेरीं शिवरात्र

Sāsarī ekādaśī māherī śivarātra

Ekādashī at mother-in-law's, and Shivarātra at home. Troubles on both sides. Sometimes the two fasts quoted are *Śivarātra* and *Navarātra*.

1361 सासरीं जातां कुचकुच कांटे माहेरीं येतां हरीख वाटे

Sāsarī zātā kutsakutsa kāṅṭe māherī yetā harīkha vāṭe

She walks on thorns to her mother-in-law's, but she feels delight in coming to her mother's house.

1362 सासवेचे दोंदावर जांवई उदार

Sāsavetse doṅdāvara zāvaī udāra

The son-in-law is liberal with the distended paunch (property) of his mother-in-law.

1363 सासू गेली ठीक झालें घरदार हातीं आलें

Sāsū gelī ṭhīka zhāle gharadāra hātī āle

I am glad mother-in-law has gone (is dead), the whole house is now in my hands. The last phrase is also quoted *tupātse gāḍage hātī āle* (the butter-pot has come into my charge).

1364 सासूचा पाय सुनेला लागला सुनेचा पाय सासूला लागला तरी सुनेनेंच पायां पडावें

Sāsūtsā pāya sunelā lāgalā sunetsā pāya sāsūlā lāgalā tarī sunenetsa pāyā paḍāve

If the mother-in-law's foot knock against the daughter-in-law, or if the daughter-in-law's foot knock against the mother-in-law, it is the daughter-in-law who must beg pardon. 853.

1365 सासूची वाईट खोड नवरा व मी असले गोड मग इला येतो फोड
Sāsūcī vāīṭa khoḍa navarā va mī asale goḍa maga ilā yeto phoḍa

Mother-in-law's bad habit; she hates my husband to be kind to me.

1366 सासूपणा आला म्हणजे सूनपणाचा जाच विसरते
Sāsūpaṇā ālā mhaṇaje sūnapaṇātsā zātsa visarate

On becoming a mother-in-law the torments of being a daughter-in-law are forgotten.

1367 सासूमागें सून नाचे
Sāsūmāge sūna nātse

The daughter-in-law must dance to the mother-in-law's tune.

1368 सासूला मार आणि सुनेला धाक
Sāsūlā māra āṇi sunelā dhāka

Beat the mother-in-law and the daughter-in-law will be afraid.

1369 सासू सांजोऱ्या तळे माझा जीव जळे
Sāsū sāṅzoryā taḷe māzhā jīva zaḷe

Mother-in-law is making cakes: may my soul be burnt, i.e. I need not expect to get any.

1370 सुनेला दडपण सासू
Sunelā daḍapaṇa sāsū

The mother-in-law is a check on the daughter-in-law.

(c) Relations and Friends.

1371 अशी लेंक हवई घरोघर जांवई
Aśī leṅka havaī gharoghara zāvaī

A daughter so fair; a son-in-law from every house. All will want to marry her. Another similar saying is *Asā leṅka dāṇā gharoghara sunā* (A son so good; a daughter-in-law from every house).

1372 असतीं मुलें लहान परी तिखट त्यांचे कान
Asatī mule lahāna parī tikhaṭa tyāṅtse kāna

Although children are small they have sharp ears. 'Little pitchers have great ears' (English).

1373 असतील बाळ तर फेडतील काळ

Asatīla bāḷa tara pheḍatīla kāḷa

If there be sons they will prevent misfortune.

1374 असत्याचा बाप नसत्याची आई

Asatyātsā bāpa nasatyācī āī

A father for the profitable son, a mother for the unprofitable. 'In prosperity, a father; in adversity, a mother' (Hindustani).

1375 अहेवचा मेला खेळायाला गेला

Ahevatsā melā kheḷāyālā gelā

The dead child of a married woman is but gone to play, i. e. she may hope to have other children.

1376 आईच्या लाडामुळें मूल होई खुळें

Āīcyā lāḍāmuḷe mūla hoī khuḷe

By the mother's petting the child becomes an idiot. 1430.

1377 आजा मेला नातू झाला

Āzā melā nātū zhālā

Grandfather has died, a grandson is born. One mouth less to feed would have been an advantage. To the above is sometimes added *khuṅṭālā khuṅṭa ubhā kelā* (one pillar in place of another); or this, *zamākhartsa barobara* (the account is even).

1378 आज्यापेक्षां नातू शहाणा

Ājyāpekṣā nātū śahāṇā

The grandson is wiser than his grandfather. Another like it is *Ājyāsa nātū śikavito* (The grandson teaches his grandfather).

1379 आपत आणि घातक

Āpata āṇi ghātaka

A relative is a cut-throat.

1380 आपलें तें बापडें दुसऱ्याचें तें कातडें

Āpale te bāpaḍe dusaryātse te kātaḍe

Our own child is tender, another's is (as tough as) leather. Or the last word may be *kārate* (an urchin). Sometimes the two rhyming words are *gojiravāṇe* (graceful) and *lāziravāṇe* (graceless). 'Every man thinks his own geese swans' (English).

1381 आल्या गेल्याशिवाय सोयरेपण बुडतें

Ālyā gelyāśivāya soyarepaṇa buḍate

Without coming and going relationship will be destroyed.

1382 इष्ट मित्र खरे असतां दूर बरे

Iṣṭa mitra khare asatā dūra bare

They are my friends but they are better at a distance. 1188, 1438.

1383 एक दोन दिवस पाहुणा तिसरे दिवशीं लाजिरवाणा

Eka dona divasa pāhuṇā tisare divaśī lāziravāṇā

A guest for one or two days, but on the third day he should be ashamed. Do not outstay your welcome.

1384 कडेवर घेतलें खांद्यावर घेतलें तरी लेंकरूं लोकाचें

Kaḍevara ghetale khāṅdyāvara ghetale tarī leṅkarū lokātse

Whether you take the child on your hip or on your shoulder it belongs to other people.

1385 कन्या कूळ भांडणाचें मूळ

Kanyā kūḷa bhāṅḍaṇātse mūḷa

A daughter and the 'family' are a source of contention, i.e. in arranging a marriage.

1386 खायाला आजी करायाला शेजी

Khāyālā ājī karāyālā śejī

A grandmother at eating, a neighbour at working. One ready to eat who keeps away when there is work.

1387 खोटा तरी गांठचा वेडा तरी पोटचा

Khoṭā tarī gāṭhatsā veḍā tarī poṭatsā

Bad yet in our own pocket; mad but our own child.

1388 गरिबास सुसंतति तीच त्याची संपत्ति

Garibāsa susaṅtati tītsa tyācī saṁpatti

A poor man's good children are his wealth.

1389 घरांत नाहीं मेहुणी व सासूची रांडोळी

Gharāṅta nāhī mehuṇī va sāsūcī rāṅḍoḷī

His sister-in-law is not at home so he jokes with his mother-in-law.

Among the lower castes considerable familiarity is allowed with the sister-in-law.

1390 छत्रीखालीं बाप मरावा पण रहाटाखालीं आई मरूं नये

Chatrīkhālī bāpa marāvā paṇa rahāṭākhālī āī marū naye

Let the father under an umbrella die, but let not the mother who spins die. A rich father will leave his children provided for; but a poor child will have no one to care for him if his mother die.

1391 जांवई न्हाला वाफा पाणी प्याला

Zāvaī nhālā vāphā pāṇī pyālā

The son-in-law bathed and the garden-bed was watered. It is usual to bathe outside the door. 'To kill two birds with one stone' (English). Sometimes *vahū* (daughter-in-law) is used.

1392 जांवई शोध

Zāvaī śodha

A son-in-law search. He is petted and feasted when he visits his wife's relatives.

1393 जांवयाचा बेटा करडयीचा पेटा

Zāvayātsā beṭā karaḍayītsā peṭā

A son-in-law's child is like a Safflower seed. It is beautiful.

1394 जांवयाची कीट

Zāvayācī kīṭa

My mite of a son-in-law!

It is said that a son-in-law once paid a visit to his wife's parents, and after having had a good meal went just outside the door, on a small verandah, to sleep. He was a stout young man, well wrapped up. The mother-in-law going out suddenly stumbled over him, and not recognizing who it was, called out, 'Who is this great block of a tree sleeping here?' A neighbour hearing this, said, 'Why, it is your son-in-law.' The mother-in-law at once changed her tone, and said, 'My mite of a son-in-law!'

So this comes to be applied to speaking well of a person or thing of which we are fond, even though it be bad.

1395 जांवयाची जात आणि न्हाणींतला खात

Zāvayācī zāta āṇi nhāṇīntalā khāta

The race of sons-in-law is like a rubbish-heap.

1396 जित्या पित्रां न देई अन्न मेल्या करी पिंडदान

Jityā pitrā na deī anna melyā karī piṅḍadāna

While his father was alive he gave him nothing to eat, but he offers the annual ceremonial-food to him when dead. 1316.

1397 जेवरे पुता वाटीमध्यें म्हणे मी जेवतों करवंटीमध्यें

Jevare putā vāṭīmadhye mhaṇe mī jevato kara-vaṅṭīmadhye

My son! eat out of the plate. He says, 'I will eat out of the cocoanut-shell.' 991.

1398 जों जों मावळतें तों तों चावळतें

Zo zo māvaḷate to to tsāvaḷate

The older he gets the more garrulous he becomes.

1399 ज्याचें असेल मढें त्याला येईल रडे

Jyātse asela maḍhe tyālā yeīla raḍe

He will cry who has a relative lying dead.

1400 डोहाळ्यावरून मुलाचीं लक्षणें ओळखावीं

Ḍohāḷyāvarūna mulācī lakṣaṇe oḷakhāvī

A child's character may be known by the mother's longings (during pregnancy).

1401 तुम्ही आम्ही भाऊ गांठोड्याला हात नका लावूं

Tumhī āmhī bhāū gāṭhoḍyālā hāta nakā lāvū

You and I are brothers, but do not touch the bundle.

1402 त्याचा बाप तोच

Tyātsā bāpa totsa

He is his own father. It is a father's duty to punish; here, he is punishing himself by his folly, and therefore is his own father

1403 दत्त म्हणून उभा

Datta mhaṇūna ubhā

Adopted therefore he stands forward.

1404 दरिद्री साऱ्यांचा मेहुणा

Daridrī sāryāṅtsā mehuṇā

A poor man is brother-in-law of all.

1405 दादा अंगीं वहिनी सोयरी

Dādā aṅgī vahinī soyarī

A brother is one's own flesh, his wife is only a relative. 1416.

1406 दादाची किल्ली वहिनीपाशीं

Dādācī killī vahinīpāśī

My brother's key is with his wife. She can influence him. Also a similar proverb, *Dādācī khoḍa vahinīlā māhīta* (My brother's bad habit is known to my brother's wife).

1407 दुबळी आई आणि कोरडी नई

Dubaḷī āī āṇi koraḍī naī

A poor mother is like a dry river.

1408 नणंद आणि कळींचा आनंद

Naṇaṅda āṇi kaḷīṅtsā ānaṅda

A husband's sister takes pleasure in mischief. 948, 1409.

1409 नणंद खेळी रहाटाची फळी

Naṇaṅda kheḷī rahāṭācī phaḷī

A husband's sister is mischievous, she is like the board of a spinning-mill. She sits quietly and sets others quarrelling. 948, 1408.

1410 नात्याची जशी जवळीक तशी आदराची कोंवळीक

Nātyācī zaśī zavaḷīka taśī ādarācī komvaḷīka

As the nearness of relationship so the tenderness of entertainment.

1411 निराळा ओयरा कोण कोणाचा सोयरा

Nirāḷā oyarā koṇa koṇātsā soyarā

When separate rations are given what relationship is left?

1412 पहिली बेटी तूप रोटी

Pahilī beṭī tūpa roṭī

The first daughter is like butter and bread. Or, the last two words may be *mālācī peṭī* (a box of riches).

1413 पोरचेष्टा कीं माकडचेष्टा

Poraceṣṭā kī mākaḍaceṣṭā

Children's jests are monkey's jests.

1414 पोरा बुद्धि तेरा
Porā buddhi terā

A child has thirteen devices.

1415 बगलेंत पोर गांवांत दांडोरा
Bagaleṅta pora gāvāṅta dāṅḍorā

The child under her arm and (she sends) a crier through the village (to say it is lost). 954, 1763, 1855.

1416 बहिणीमुळें भावोजी सोयरा
Bahiṇīmuḷe bhāvojī soyarā

My sister's husband is related to me through my sister. 1405.

1417 बहीण भावया आणि सासू जांवया
Bahīṇa bhāvayā āṇi sāsū zāvayā

A sister (is lenient) to her brother, and a mother-in-law to her son-in-law.

1418 बाप पाहुणा आला म्हणून रेडा कां दोहायाचा
Bāpa pāhuṇā ālā mhaṇūna reḍā kā dohāyātsā

Are we to milk the he-buffalo because father has come as a guest? The first word may also be *vyāhī* (a father-in-law of one's son or daughter).

1419 बापाचा बाप मेला बोंबलतां हात गेला
Bāpātsā bāpa gelā bomṁbalatā hāta gelā

His father is dead and by beating his mouth (in mourning) his hand has gone. 1747.

1420 बापानें केलें नांव व मुलानें वाहविलें गांव
Bāpāne kele nāva va mulāne vāhavile gāva

The father made a name and his son destroyed a village. 'Many a good cow hath but a bad calf' (English).

1421 बापानें मुलाला मारलें तर वेगळा होत नाहीं
Bāpāne mulālā mārale tara vegaḷā hota nāhī

Although the father beat his son they do not separate from each other.

1422 बापामागें बापडी आणि परसामागें झोंपडी
Bāpāmāge bāpaḍī āṇi parasāmāge zhompaḍī

After the father (is dead) fatherless; at the back of the compound a hut.

1423 बापाला बाप म्हणेना तर चुलत्याला काका कोण म्हणतो
Bāpālā bāpa mhaṇenā tara tsulatyālā kākā koṇa mhaṇato

If he will not say 'Father' to his father, will he say 'Sir' to his uncle?

1424 बेटी बापाची जमीन पादशाहाची
Beṭī bāpācī zamīna pādaśāhācī

A daughter is her father's (just as) the land is the emperor's. He arranges for her marriage.

1425 भोजन भाऊ
Bhojana bhāū

A dinner-brother. 'Cupboard love' (English).

1426 मागून पुढून बापच नवरा
Māgūna puḍhūna bāpatsa navarā

First and last father is the bridegroom. A widower remarrying who does not arrange for his son's marriage.

1427 माय मरो मावशी उरो
Māya maro māvaśī uro

Should mother die then let aunt remain.

1428 मुलाची धांव आईपावेतों
Mulācī dhāva āīpāveto

A child's run extends to its mother. 298, 873.

1429 मुलाचे पाय पाळण्यांतच दृष्टीस पडतात
Mulātse pāya pāḷaṇyāṅtatsa dṛiṣṭīsa paḍatāta

A child's feet appear even in the cradle. Its future character may be seen while it is yet a child. 337, 433.

1430 मूल सैल सोडला मूर्ख झाला
Mūla saila soḍalā mūrkha zhālā
The child was allowed to run wild and became a fool. 1376.

1431 मेल्या आईचें दूध प्यालों नाहीं
Melyā āītse dūdha pyālo nāhī
I did not drink a dead mother's milk.

1432 रडतें पोर आणि गळतें घर
Raḍate pora āṇi gaḷate ghara
A crying child and a leaking house.

1433 लहानाचें लहानच सोयरें
Lahānātse lahānatsa soyare
The poor have poor relatives.

1434 लेंक असली जरी परी तरी परघरीं जाणारी
Leṅka asalī zarī parī tarī paragharī zāṇārī
Although a daughter be a fairy she will go to a stranger's house, i. e. she will marry.

1435 व्याह्यां जांवयां तुपाचा पेला आणि घरचा पाहुणा उपाशीं मेला
Vyāhyā zāvayā tupātsā pelā āṇi gharatsā pāhuṇā upāśī melā
A cup of butter to the son-in-law and his father while the guest dies of starvation.

1436 सारा गांव मामाचा आणि एक नाहीं कामाचा
Sārā gāva māmātsā āṇi eka nāhī kāmātsā
The whole village is full of uncles but not one helps me. A similar saying is *Soyaryānī bharalā gāva jevāyālā nāhī ṭhāva* (The town is full of relatives yet no one gives me food).

1437 सोयऱ्यांत साला हत्यारांत भाला
Soyaryāṅta sālā hatyārāṅta bhālā
A brother-in-law among relatives; a spear among weapons. These are good.

1438 सोयऱ्यापासून लांब आणि पाण्यापासून जवळ
Soyaryāpāsūna lāṁba āṇi pāṇyāpāsūna zavaḷa
(Live) far from relatives and near water. 1188, 1382.

1439 सोळा वर्षे पुत्र मग मित्र

Soḷā varṣe putra maga mitra

Sixteen years a son then a friend.

1440 हगवणी बायको नागवणी सोयरा

Hagavaṇī bāyako nāgavaṇī soyarā

In sickness a wife, in adversity a relative.

(d) Widows.

1441 आईबापाची लाडकी महाजनांची बोडकी

Āībāpācī lāḍakī mahājanāñcī boḍakī

The great folks call her a widow but she is her parent's pet. The Indian widow is generally called 'shaved one.'

1442 केस ना मेस बोडकीस बेस

Kesa nā mesa boḍakīsa besa

Neither hair nor anything yet a widow is attractive.

1443 कोणाला कशाचें व बोडकीला केसाचें

Koṇālā kaśātse va boḍakīlā kesātse

Some are thinking of their trials, the widow is thinking of her hair. Sometimes the last words are *balutyālā paśātse* (the village servant is thinking about his handful of grain).

1444 बोडकी आरशांत पाहे सहदेव म्हणे तेथें कांहीं तरी आहे

Boḍakī āraśāṅta pāhe sahadeva mhaṇe tethe kāhī tarī āhe

When a widow looks into a mirror, Sahadeva says there is something or other in it.

1445 बोडकी आली व केसकर झाली

Boḍakī ālī va kesakara zhālī

She came a widow (a shaved one) and became one with hair, i.e. she became mistress of the house.

1446 बोडकीला कुंकू व वांझेला कातबोळ

Boḍakīlā kuṅkū va vāṅzhelā kātaboḷa

Forehead-powder to a widow, and kātabola (medicine) to a barren woman. Both useless. 924.

1447 बोडकें नाहालें आणि पाणी वायां गेलें

Boḍake nāhāle āṇi pāṇī vāyā gele

The widow bathed and the water was wasted. It is useless for a widow to bathe and adorn herself as she has no husband.

1448 रांड बिंड म्हणा आणि पोटभर वाढा

Rāṅḍa biṅḍa mhaṇā āṇi poṭabhara vāḍhā

Call me a widow or what you like but give me enough to eat.

(*e*) Women.

1449 अडती तेंव्हां पडती नाहीं तेंव्हां टणटण उडती

Aḍatī teṁvhā paḍatī nāhī teṁvhā ṭaṇaṭaṇa uḍatī

When there is a difficulty she falls (is humble), when not she goes on jumping (is independent).

1450 असेंच म्हण गे म्हातारी घर घेतलें मेल्यानें

Asetsa mhaṇa ge mhātārī ghara ghetale melyāne

Go on saying it, old lady! 'The wretches have robbed my house.'

From a tale which is told that in the time of Nānā Phadnis, who was diligent in suppressing robberies in Poona, some thieves agreed together to show that they could outwit him. Although the city gates were closed at nine every evening they managed to rob an old woman of all she had, and to carry her through the crowded streets and out of the closed gates. They did it by providing themselves with a bier on which they tied her. As they carried her along she kept screaming out—'The wretches have robbed my house;' but the bearers, as is the custom in funeral processions, kept shouting also. Instead of the usual refrain, they chanted the words—'Go on saying it, old lady!' Her cries were not heard, and the thieves succeeded in getting through the gates as for a funeral.

The proverb has come to be applied to one who frequently comes to us and whines for help.

1451 आप घर कीं बाप घर

Āpa ghara kī bāpa ghara

Her own house or her father's. There is no other place for a married woman.

1452 आपण नागवी पाहणारे लबाड

Āpaṇa nāgavī pāhaṇāre labāḍa

She herself is naked (shameless), (yet calls) those who are looking at her wicked.

1453 उलटून पडली खरी म्हणती सूर्यास दंडवत करी

Ulaṭūna paḍalī kharī mhaṇatī sūryāsa daṅḍavata karī

She really fell down but said she was bowing to the sun! Compare Caesar's Teneo te Africa. 1550.

1454 एक गोरी बाहत्तर खोडी चोरी

Eka gorī bāhattara khoḍī tsorī

One fair woman (and she has) seventy-two hidden vices.

1455 एक तिडीक दे आणि घरची धनीण हो

Eka tiḍīka de āṇi gharacī dhanīṇa ho

Bear the pain once and become mistress of the house. The wife's position is greatly improved after she has had a son.

1456 एक पुती रडती दुपुती रडती सातपुती रडती आणि निपुती ती पण रडती

Eka putī raḍatī duputī raḍatī sātaputī raḍatī āṇi niputī tī paṇa raḍatī

She who has one child cries, she who has two cries, she who has seven cries, and she who has none she also cries. No one is satisfied.

1457 एका लुगड्यानें म्हातारी होत नाहीं

Ekā lugaḍyāne mhātārī hota nāhī

A woman does not become old by (receiving) one sadi, i.e. as a present from her son or son-in-law.

1458 करून करून भागली आणि देव पुजेला लागली

Karūna karūna bhāgalī āṇi deva pujelā lāgalī

Having had her fill of wickedness she has taken to religion.

1459 कांगे तू रोड तर मला सर्व गांवाची ओढ

Kāge tū roḍa tara malā sarva gāvācī oḍha

Why are you so thin? 'I have to look after the whole village.'

Quoted in many ways of a busybody: the last part may be *gāva riṇa boḍa* (arranging to pay the village debts); or, *gāvācī zhoḍa* (I am loathed by the village); or the proverb is *Kāyage bāī bhurakī sārya gāvācī urakī* (O woman! why are you so dusty? 'I have been prying into village matters').

1460 खातीचे गाल आणि न्हातीचे बाल
Khātītse gāla āṇi nhātītse bāla

The cheek of one who eats and the hair of one who bathes. The one has fat cheeks, the other glossy hair; these are evident to all.

1461 गौर रुसली सौभाग्य घेऊन बसली
Gaura rusalī saubhāgya gheūna basalī

The girl sulked and sat gravely like a married woman.

1462 जिकडे गेली वांझ तिकडे झाली सांज
Zikaḍe gelī vāṅzha tikaḍe zhālī sāṅza

Where the childless woman goes there she will stay till evening.

1463 दुसऱ्याची स्त्री विष वल्ली
Dusaryācī strī viṣa vallī

Another's wife is a poisonous plant.

1464 नकटीचे लग्नास सत्राशें विघ्नें
Nakaṭītse lagnāsa satrāśe vighne

There are seventeen hundred objections to a noseless woman's marriage!

1465 नारीचें बोलणें गवताचें शेकणें
Nārītse bolaṇe gavatātse śekaṇe

A woman's talk (is like) heat from grass, i. e. it is useless.

1466 फुकाची बाईल कशाला राहील
Phukācī bāila kaśālā rāhila

A woman who costs nothing, why will she remain? Others will not serve us for nothing.

1467 बायकांची अक्कल चुलीपाशीं
Bāyakāṅcī akkala tsulīpāśī

Women's wisdom is connected with the fire-place.

1468 बायकांचें गाणें आणि नागवें न्हाणें
Bāyakāṅtse gāṇe āṇi nāgave nhāṇe

Women's singing and naked bathing. Both are bad. Respectable women in India do not sing, and they bathe in their clothes.

1469 बायकोचा कावा न कळे ब्रम्हदेवा
Bāyakotsā kāvā na kaḷe bramhadevā

Even Bramha does not know the schemings of a woman.

1470 बाळंतिणीस नाहीं सुख बोपयाचें अलंकरण
Bāḷaṅtiṇīsa nāhī sukha bopayātse alaṅkaraṇa

The lying-in woman is in pain and the child is being adorned.

1471 मन जाणें पापा आणि आई जाणें मुलाचे बापा
Mana zāṇe pāpā āṇi āī zāṇe mulātse bāpā

The mind knows the sin and the mother knows who was the child's father. 'It is a wise father that knows his own child' (Shakespeare).

1472 लावली राख झाली पाक
Lāvalī rākha zhālī pāka

She rubbed herself with ashes and became clean. An easy remedy.

1473 लावशील लळा तर पडेल गळा
Lāvaśīla laḷā tara paḍela gaḷā

If you show her affection she will fall about your neck.

1474 स्त्रीयांचीं वर्में स्त्रीयांस माहीत
Strīyāñcī varme strīyāsa māhīta

Women know the foibles of women.

1475 स्त्रीया सधनानुकूल होत
Strīyā sadhanānukūla hota

Women are attracted by rich men. By a slight alteration it may mean 'by riches;' and also, 'Women are subdued by tricks.'

XII. RELIGIOUS.

(*a*) General. (*b*) Caste. (*c*) Fate. (*d*) Festivals and Fasts. (*e*) Gods and Goddesses. (*f*) Marriage.

(*a*) General.

1476 अडकळल्यास देवा दंडवत

Aḍakaḷalyāsa devā daṅḍavata

One in difficulty bows down to God. He has to humble himself.

1477 अर्थी दान महा पुण्य सत्पात्री दान महा पुण्य

Arthī dāna mahā puṇya satpātrī dāna mahā puṇya

A gift properly used is great merit, a gift to one who deserves it is great merit.

1478 अर्ध बाट आणि सोंवळें दाट

Ardha bāṭa āṇi soṁvaḷe dāṭa

Half-defiled and excessively sacred. Ironical.

1479 आई गेली देवाला पण देव आला घराला

Āī gelī devālā paṇa deva ālā gharālā

Mother went to the God (temple) but God came to the house. An unlooked-for blessing happened at home while she had gone to the temple.

1480 आकाश पाताळाचा भेद

Ākāśa pātāḷātsā bheda

The difference between heaven and hell.

1481 एका जत्रेनें देव म्हातारा होत नाहीं

Ekā jatrene deva mhātārā hota nāhī

The God does not become old by one pilgrimage. If a man be ungrateful for one favour, you can wait: he will probably have to come to you again.

1482 एकाठायीं नाहीं भाव व देवा मला पाव

Ekāṭhāyī nāhī bhāva va devā malā pāva

No faith in any God, and (he cries) 'O God! be favourable to me.'

1483 एका देवळांतलें तेल चोरून दुसऱ्या देवळांत दिवा लावायाचा
Ekā devaḷāṅtale tela tsorūna dusaryā devaḷāṅta divā lāvāyātsā

To steal oil from one temple in order to light a lamp in another. 'Robbing Peter to pay Paul' (English).

1484 कथेंतूनही गेला आणि झोंपेंतूनही गेला
Katheṅtūnahī gelā āṇi zhoṁpeṅtūnahī gelā

Not able to go to the sacred reading (at night) and not able to go to sleep. One who gets no benefit either way.

1485 काल मेला आणि आज पितर झाला
Kāla melā āṇi āza pitara zhālā

He died yesterday and to-day has become a defunct.

1486 कीर्तनापेक्षां रात्रीचा गोंधळ बरा
Kīrtanāpekṣā rātrītsā goṅdhaḷa barā

The night Gondhal is better than the Kirtan. The former is a gathering of story-tellers who chant with music; the latter is a recital of religious history, &c.

1487 कीर्तनीं संत उभा भगवंत
Kīrtanī saṅta ubhā bhagavaṅta

When you see a saint at worship you see God standing before you.

1488 कोंकणी देव मोठे कडक आहेत
Koṅkaṇī deva moṭhe kaḍaka āheta

The konkani Gods (spirits) are very fierce.

1489 खाऊन पिऊन कंटाळ व तोंड धुऊन विटाळ
Khāūna piūna kaṅṭāḷa va toṅḍa dhuūna viṭāḷa

He eats and drinks his fill, then, after rinsing out his mouth, he fears he has defiled himself! 1553, 1572.

1490 गाड्याबरोबर नळ्याची जत्रा
Gāḍyābarobara naḷyācī jatrā

The grease-box goes with the cart to the pilgrimage. It is a slip of bamboo, and is tied to the cart.

1491 गुरवाचें मागणें नी देवाचें देणें

Guravātse māgaṇe nī devātse deṇe

The temple-priest's asking and the God's giving. These are different. Another form is *Guravāne sāṅgitale āṇi devāne aikile* (The temple-priest spoke and the God heard).

1492 गुरुचा चेला म्हशीचा हेला

Gurutsā celā mhaśītsā helā

The guru's disciple (is like) the buffalo's male calf. He is fat and lazy.

1493 गुरुची अक्कल गुरुलाच फळली

Gurucī akkala gurulātsa phaḷalī

The guru's wisdom has borne fruit to the guru himself.

1494 गुरू तसा चेला

Gurū tasā celā

Like guru, like disciple. 'Like priest, like people' (English).

1495 घरच्या देवास नैवेद्य नको

Gharacyā devāsa naivedya nako

The household God does not want an offering. If not given no one is the wiser. Inattention to a member of the family.

1496 घरांत दिवा तर देवळांत दिवा

Gharāṅta divā tara devaḷāṅta divā

If there be a lamp at home there will be one in the temple. If we have we can give.

1497 घरोघर संत रडे भगवंत

Gharoghara saṅta raḍe bhagavaṅta

If there were a saint in every house what would God do?

1498 चुकला फकीर मशीदींत

Tsukalā phakīra maśīdīṅta

(*Look for*) *the lost fakir in the mosque.*

1499 चेलीचे कान गुरुचे हातीं

Celītse kāna gurutse hātī

The ears of the disciple (*f.*) *are in the hands of the guru.*

1500 छडी देई ज्ञान तर गुरू कां फुंकी कान

Chaḍī deī dnyāna tara gurū kā phuṅkī kāna

If wisdom come by beating why should the guru breathe in one's ear?

1501 छाटीवर काठी व सन्याशाची लोटी

Chāṭīvara kāṭhī va sanyāśācī loṭī

A rag, a stick, and a brass pot belong to the ascetic. The rag is for the ganja pipe.

1502 जानव्यास वस्त्रा बांधणें

Zānavyāsa vastrā bāṅdhaṇe

To tie a razor to the sacred thread. 'To do or die.'

1503 जिकिरीपेक्षां फकिरी बरी

Zikirīpekṣā phakirī barī

Asceticism is better than life's cares.

1504 जो निगुर्‍या आहे त्याचें तोंड सकाळीं पाहूं नये

Zo niguryā āhe tyātse toṇḍa sakāḷī pāhū naye

One should not look in the morning at the face of a man who has no guru, i.e. it will be unlucky to do so. Used by the lower castes.

1505 ज्याचे पदरीं पाप त्याला पोरी होती आपोआप

Jyātse padarī pāpa tyālā porī hotī āpoāpa

He who is guilty of sin easily begets daughters. Sin in a former life may perhaps be referred to. Daughters are less acceptable than sons.

1506 टांकीचे घाव सोसल्याविना देवपण येत नाहीं

Ṭāṅkītse ghāva sosalyāvinā devapaṇa yeta nāhī

The form of a God (idol) cannot be attained without bearing the wounds of a chisel.

1507 तन मन धन कर गुरुला अर्पण

Tana mana dhana kara gurulā arpaṇa

Offer body mind, and wealth to your guru.

1508 तीर्थी गेल्यावांचून मुंडण होत नाहीं

Tīrthī gelyāvātsūna muṇḍaṇa hota nāhī

A man's hair is not entirely shaved off unless he go to a place of

pilgrimage. It is a sign of repentance. Without going to the person who has authority over you, you will not repent.

1509 तुमचें मरणें तसें माझें आग रिघणें

Tumatse maraṇe tase māzhe āga righaṇe

As your death so my self-immolation.

A man and wife were very fond of each other; the latter especially was fervent in her expressions of affection, even declaring that if he should die she would become a *sati*, i. e. she would offer herself on the funeral pile. The husband was suspicious, and determined to test her. With this object in view he pretended to die in a little corner room from which it was so difficult to carry out his body that his friends proposed to knock down the wall. Hearing this the wife brought a sword and urged them to cut him in two! When the husband heard this, he could not restrain himself and upbraided her by referring to her promise of immolating herself. She replied in the words of the proverb, 'If you had really died I should really have given myself up to be burnt.'

1510 तेल जळे पिडा टळे पण ज्याचें जळे त्यास कळे

Tela zaḷe piḍā ṭaḷe paṇa jyātse zaḷe tyāsa kaḷe

The oil burns and the evil passes off, but he whose oil it was knows (the cost). Referring to the custom of burning a lamp before an idol in time of trouble.

1511 तो पाप देणार नाहीं पुण्य कोठून देणार

To pāpa deṇāra nāhī puṇya koṭhūna deṇāra

He will not give 'sin' much less 'merit.' A miser. Sin and merit are opposites. The latter refers to almsgiving.

1512 दक्षिणा तशी प्रदक्षिणा

Dakṣiṇā taśī pradakṣiṇā

As the gift so the circumambulations. As the priest is paid so will be the number of his circumambulations of the idol or temple. 1533.

1513 दुबळे देवाची दीपमाळ

Dubaḷe devācī dīpamāla

The lamp-stand of a poor God. Whatever a poor man does is according to his poverty.

1514 देऊळची सहाण व धर्मशाळेचें उखळ

Deūḷacī sahāṇa va dharmaśāḷetse ukhaḷa

The temple pigment-stone and the rest-house mortar. Applied to a person or thing which all may use.

1515 देखले देवाला दंडवत

Dekhale devālā daṅḍavata

Salutation to the God before us. Hindus readily transfer their allegiance from one idol to another according to circumstances. Honour to the man in power for the time being!

1516 देणें तसें घेणें व देव तसें धुपाटणें

Deṇe tase gheṇe va deva tase dhupāṭaṇe

As we give so we receive; as the God so the censer. The first phrase is also quoted *nhāvī tase thāpaṭaṇe* (As the barber so his patting).

1517 देव आला द्यायाला तो पदर नाहीं घ्यायाला

Deva ālā dyāyālā to padara nāhī ghyāyālā

God came to give but he had no lap in which to receive.

1518 देव झाले लटके व ब्राम्हण झाले बटके

Deva zhāle laṭake va brāmhaṇa zhāle baṭake

The Gods have become false and the Brahmans have become polluted.

1519 देव नाहीं देव्हारीं आणि धुपाटणें उड्या मारी

Deva nāhī devhārī āṇi dhupāṭaṇe uḍyā mārī

God is not in the shrine and the censer dances about. 'When the cat's away the mice will play' (English).

1520 देवळाची गेली घांट व गुरवाचें गेलें चऱ्हाट

Devaḷācī gelī ghāṭa va guravātse gele tsarhāṭa

The temple has lost its bell and the priest his rope.

1521 देवाजवळ मागितला पूत तों देवानें दिला भूत

Devāzavaḷa māgitalā pūta to devāne dilā bhūta

God was asked for a son and he gave a demon. Sometimes it is 'asked for one son and he gave two.'

1522 दे वाण घे वाण

De vāṇa ghe vāṇa

Give an offering, take an offering. This is an offering made by women on certain days of the year. Even God will not give without first receiving.

1523 देवाला द्यावें कण घ्यावें मण

Devālā dyāve kaṇa ghyāve maṇa

We give to God by grains and take by bushels.

1524 दोन प्रहर आचार नंतर अनाचार

Dona prahara ācāra nantara anācāra

The first half of the day religious after that irreligious. The word *ācāra* refers to religious ceremonies.

1525 धड गाढव ना ब्रम्हचारी

Dhaḍa gāḍhava nā bramhacārī

Not wholly a donkey nor an ascetic.

1526 न खात्या देवाला बोनें (नैवेद्य)

Na khātyā devālā bone (naivedya)

Offerings to the God (idol) who does not eat them.

1527 नवरा मरो कीं नवरी मरो उपाध्यास दक्षणेचें कारण

Navarā maro kī navarī maro upādhyāsa dakṣa-ṇetse kāraṇa

Let the bridegroom die or let the bride die, it will be a reason for the priest's fee.

1528 नवस केले परोपरी पण एक देव नाहीं घरीं

Navasa kele paroparī paṇa eka deva nāhī gharī

She made vows in different ways but not one God was at home. The last phrase may be *paṇa pāvenā śrīharī* (but Lord Hari gave no answer).

1529 निजेवांचून पूजा नाहीं

Nizevātsūna pūjā nāhī

There is no worship (service) except for self.

1530 नेमनिष्ठा पोकळ काष्टा

Nemaniṣṭhā pokaḷa kāṣṭā

A hollow observance of forms. The end of the *sāḍi* tucked in at the back, by which the whole is secured, is called *kāṣṭā*.

1531 पुण्याई संपली

Puṇyāī saṁpalī

The merit is finished. When a calamity falls on a man it shows that his 'merit' is all used up.

1532 पुण्यांतीं स्वर्ग पापांतीं नरक

Puṇyāṅtī svarga pāpāṅtī naraka

The end of merit is heaven, the end of sin is hell.

1533 पैसा दक्षिणा व लक्ष प्रदक्षिणा

Paisā dakṣiṇā va lakṣa pradakṣiṇā

A penny offering and (he wants) a hundred thousand circumambulations! 1512.

1534 पोट अंत सांगे संत

Poṭa aṅta sāṅge saṅta

The saint will say what is in his mind.

1535 प्रयत्नांतीं परमेश्वर

Prayatnāṅtī parameśvara

At the end of effort is God. 'The gods help those who help themselves.'

1536 फुकट दर्शन देवळांत दाटी

Phukaṭa darśana devaḷāṅta dāṭī

A visit to the idol (allowed) gratis and a crowd (comes)! People press to get what is to be had for nothing.

1537 फुसकाईचा अंगारा

Phusakāītsā aṅgārā

Ashes of failure. The word *phusakā* (here personified) means a miss in the game Iti Dāndu.

1538 बाबा जाणे संक्रांत जाणे

Bābā zāṇe saṅkrāṅta zāṇe

Father knows, Sankrānt knows. Sankrānt is the day when the sun changes its course.

An astrologer's boy once went into a village to his master, who asked him when Sankrānt would come. He answered—'To-day is Sankrānt.' The master then said—'Tell us what will happen.' But the boy did not know, so he replied as above.

Applied to a matter about which the person asked knows nothing himself, but refers you to some one else.

1539 भंडार भरपूर काळ कंटक दूर

Bhaṅḍāra bharapūra kāḷa kaṅṭaka dūra

Plenty of turmeric powder will keep off death and enemies. Said by mendicants.

1540 भिकेचें अन्न पवित्र

Bhiketse anna pavitra

Food received as alms is pure. A beggar need not trouble about the caste of the giver.

1541 भेण्याभाव कीं भक्तिभाव

Bheṇyābhāva kī bhaktibhāva

Worship through fear or worship through affection.

1542 भोळा भाव सिद्धीस जाव

Bhoḷā bhāva siddhīsa zāva

Credulous worship brings success.

1543 मंत्र थोडा थुंका फार

Maṅtra thoḍā thuṅkā phāra

A short muttered-charm, much spitting. Great exertion over little work.

1544 मानला तर देव नाहीं तर दगड

Mānalā tara deva nāhī tara dagaḍa

If we so regard it, it is God; if not, it is a stone.

1545 लहान मूर्ति पण थोर कीर्ति

Lahāna mūrti paṇa thora kīrti

A small idol but great fame. Magnus Alexander corpore parvus erat.

1546 वडिलांच्या चाली भितीमुळें पाळी

Vaḍilāñcyā tsālī bhitīmuḷe pāḷī

He observes the customs of his ancestors through fear.

1547 वरल्या देवाची तुटली दोरी खालचे देव बोंबा मारी

Varalyā devācī tuṭalī dorī khālatse deva bomࡵbā mārī

If the rope gets broken of the God above, the gods below will bellow. People cling to the rope connected with the God above; if he do not help then the gods below can do nothing.

1548 वेताळाचे मागें भुतावळ आहेतच

Vetāḷātse māge bhutāvaḷa āhetatsa

The demon's king is of course followed by demons.

1549 सगळ्या भाताचा वैश्वदेव

Sagaḷyā bhātātsā vaiśvadeva

The whole of the rice as a burnt-offering. A Brahman usually sprinkles a little rice on the fire before eating.

1550 सहज पडे दंडवत घडे

Sahaza paḍe daṅḍavata ghaḍe

He fell accidentally (but says) he made a salutation. 'To make a virtue of necessity' (English). 1453.

1551 सहज बिल्वदळ गळे आणि व्याधास मुक्ति मिळे

Sahaza bilvadaḷa gaḷe āṇi vyādhāsa mukti miḷe

The Bilva leaf dropped of itself and Vyādha received a blessing. He was a hunter who climbed up a Bilva tree when a leaf dropped on to Shiva (the phallus) below. This is supposed to be the origin of the fast of Shivarātra.

1552 हातीं भोंपळा आणि देश मोकळा

Hātī bhopaḷā āṇi deśa mokaḷā

A gourd in hand and the country before him. A beggar.

(*b*) CASTE.

(*This does not include Cultivators and Trades.*)

1553 अधीं पाणी पिणें मग जात पुसणें

Adhī pāṇī piṇe maga zāta pusaṇe

First to drink water, then to enquire about caste, i.e. he pretends to have scruples about the caste of the man who gave it to him. 1489, 1572.

1554 आई तेली बाप माळी बेटे निकले सुजान अल्ली

Āī telī bāpa māḷī beṭe nikale sujāna allī

Mother of the oilman caste, father a cultivator; their child a Muhammadan (*Sujān Alli*). Meant to show the evil result of mixed marriages.

1555 आठ पुरभय्ये आणि नऊ चौके

Āṭha purabhayye āṇi naū tsauke

Eight North India men and nine fire-places. Owing to their quarrelsome characters one fire-place each is not enough.

1556 उमजला तर भिल्ल नाहीं तर कुत्रीचें पील

Umazalā tara bhilla nāhī tara kutrītse pīla

If you convince him, he is a Bhil; if not, he is the descendant of a dog.

1557 काय बोलावें भाटाला बडबड्या उंटाला

Kāya bolāve bhāṭālā baḍabaḍyā uṅṭālā

What is the use of talking to a Bhāt, he smacks his lips like a camel. The Bhāts are talkers and story-tellers.

1558 कांरे महारा उताणा हातीं दीड दाणा

Kāre mahārā utāṇā hātī dīḍa dāṇā

O Mahār! why are you so stuck up? 'He has a grain and a half of corn!' The Mahārs are outcaste, and generally live just outside the village. Another saying like it is *Kāge mahāraṇī utāṇī śiṅgaṭa bharale dāṇyānī* (O Mrs. Mahār! why are you stuck up? 'She has a horn full of grain.')

1559 कुवा टळे पण रजपूत न टळे

Kuvā ṭaḷe paṇa rajapūta na ṭaḷe

The well may slip out of the way but the Rajput will not. He will leap over it or perish.

1560 कोंकणी भूत चावल कूट

Koṅkaṇī bhūta cāvala kūṭa

A Konkani ghost pounds rice! The people of the Konkan are scantily clothed and live on rice.

1561 कोंकण्यें आणि भातभोकण्यें

Koṅkaṇye āṇi bhātabhokaṇye

A Konkani and a rice-stuffer!

1562 खटनट त्याला गिऱ्हाईक भट

Khaṭanaṭa tyālā girhāīka bhaṭa

A villainous tradesman and his customer is the Brahman priest. The priest is niggardly. The first word may mean 'inferior goods.'

1563 खानदेशी आणि डाळनाशे

Khānadeśe āṇi ḍāḷanāśe

Khāndeshites are pulse spoilers. 'To spoil pulse' is a synonym for unsuccessfulness.

1564 खिरींत सराटा आणि ब्राम्हणांत मराठा

Khirīṅta sarāṭā āṇi brāmhaṇāṅta marāṭhā

A burr in the custard and a Marātha among Brahmans. Both out of place.

1565 गांडी गुजराथ आगे लाथ पीछे बात

Gāṅḍī guzarātha āge lātha pīche bāta

Ignorant Guzarāthis; first kick them and then speak to them.

1566 गोळकाचें सोंवळें सारा वेळ ओंवळें

Goḷakātse soṁvaḷe sārā veḷa oṁvaḷe

The sacred waist-cloth of an illegitimate Brahman is always non-sacred. When a Brahman or his clothes are ceremonially pure, he or they are *soṁvaḷe;* the opposite state is *oṁvaḷe.* 1581.

1567 जात कळती पण मत कळत नाहीं

Zāta kaḷatī paṇa mata kaḷata nāhī

We know a man's caste but not his opinion.

1568 जात तशी बात पैसा तसा हाट

Zāta taśī bāta paisā tasā hāṭa

As the caste so the talk; as the money so the market.

1569 जात वंजाऱ्याची बरी कधीं चोरी न करी

Zāta vañjāryācī barī kadhī tsorī na karī

The Vanjāris are good, they never steal.

1570 जातीला जात मारी आणि जातीला जात तारी

Zātīlā zāta mārī āṇi zātīlā zāta tārī

Caste is destroyed by caste or is preserved by caste. A man's own caste people possess the 'power of the keys' over him.

1571 जातीसाठीं माती खावी जात कधीं न सोडावी

Zātīsāṭhī mātī khāvī zāta kadhī na soḍāvī

Eat dirt for the sake of caste but do not break it.

1572 जेवल्यावर म्हणे जात कोण

Jevalyāvara mhaṇe zāta koṇa

After eating to enquire what caste. 1489, 1553.

1573 देशस्थ दांडगा आणि भाकरीवर सांडगा

Deśastha dāṅḍagā āṇi bhākarīvara sāṅḍagā

The Deshasth Brahman is rough and (likes) savoury cucumber on bread.

1574 धनगर बसला जेवाया ताकासंगती शेवाया

Dhanagara basalā jevāyā tākāsaṅgatī śevāyā

A shepherd sat down to dine and eat butter-milk with vermicelli. It is eaten with milk. A phrase to expose the stupidity of the shepherd.

1575 धनगरभाई सव्वा प्रहर दिवस येई तेंव्हां खोडीचें वेड जाई

Dhanagarabhāī savvā prahara divasa yeī teṁvhā khoḍītse veḍa zāī

The shepherd's stupidity does not leave him till ten in the morning.

Another phrase exposing his stupidity is *Dhanagarācī paṇa thira mendhī laṭakī* (The shepherd thinks everything false except 'thir' to his sheep).

1576 पाटिलाचें घोडें व महाराला भूषण

Pāṭilātse ghoḍe va mahārālā bhūṣaṇa

The village head-man's horse and a Mahār (who holds it) is proud of it. 194.

1577 बायको मानभावाची गरज नाहीं चोळी लुगड्याची

Bāyako mānabhāvācī garaza nāhī tsoḷī lugaḍyācī

A Mānbhao's wife has no need of a bodice and sadi. The bride-groom usually provides these. The Mānbhaos have a community of wives.

1578 ब्राम्हण झाला जरी भ्रष्ट तरी तो तिन्ही लोकीं श्रेष्ट

Brāmhaṇa zhālā zarī bhraṣṭa tarī to tinhī lokī śreṣṭa

A Brahman, even if depraved, is chief in the three worlds. 1582.

1579 ब्राम्हण तुपाची लालची

Brāmhaṇa tupācī lālacī

The Brahman has a liking for butter. The butter spoken of is clarified for cooking purposes. 1726.

1580 ब्राम्हण भट कढी आंबट

Brāmhaṇa bhaṭa kaḍhī āṁbaṭa

The Brahman priest likes curry with sour butter-milk. The curry spoken of is pulse, &c., boiled in butter-milk.

1581 ब्राम्हण मोळा काखेंत सोंवळा

Brāmhaṇa moḷā kākheṁta soṁvaḷā

A Brahman custom—the sacred (waist-cloth) under his arm. 1566.

1582 ब्राम्हण वंदावें वंदावें पण कदापि न निंदावें

Brāmhaṇa vaṁdāve vaṁdāve paṇa kadāpi na niṁdāve

Always speak respectfully of a Brahman but never disrespectfully. 1578.

1583 ब्राम्हणाची बाई काष्ट्यावांचून नाहीं

Brāmhaṇācī bāī kāṣṭyāvātsūna nāhī

There is no Brahman woman who does not tuck her sadi end into her waist-band. Other women often wear their sadis like the skirt of a gown; Brahman women draw the front part between the legs and tuck it into the band behind.

1584 भट भिकारी अवसे पुनवेस जाय लोकांचे दारीं

Bhaṭa bhikārī avase punavesa zāya lokāṅtse dārī

A priest is a beggar, he goes to people's houses at the new moon and at the full, i. e. he goes for offerings.

1585 भटाची चाकरी आणि शिळ्या भाकरी

Bhaṭācī tsākarī āṇi śiḷyā bhākarī

Service with a priest and stale bread. The priest is niggardly.

1586 भटांचें काय आणि गृहस्थांचें काय एकच

Bhaṭāṅtse kāya āṇi gṛihasthāṅtse kāya ekatsa

What are priests and what are laymen? They are the same. Brahmans are divided into these two hereditary classes. One is not more sacred than another.

1587 भटाचें नांव कानभट

Bhaṭātse nāva kānabhaṭa

The priest's name is Rogue-priest. Whatever name you give him he is bad.

1588 भटाला आणि तट्टाला अक्कल नाहीं

Bhaṭālā āṇi taṭṭālā akkala nāhī

The priest and the country-pony have no sense. 1298.

1589 भटास दिली ओसरी भट हळू हळू पाय पसरी

Bhaṭāsa dilī osarī bhaṭa haḷū haḷū pāya pasarī

Give the priest the small verandah and he will by degrees take the whole house. The last phrase is literally 'stretch out his feet.' 'Give him an inch and he will take an ell' (English).

1590 भटो बायको कां कराना तर गांवावर चालतें

Bhaṭo bāyako kā karānā tara gāvāvara tsālate

O priest! why don't you marry? (He replies) 'My village (fees) satisfy me.' He is niggardly.

1591 भाताचें खाणें काय आणि ब्राम्हणाचें मारणें काय

Bhātātse khāṇe kāya āṇi brāmhaṇātse māraṇe kāya

What is rice-food? and what is a Brahman's beating? Rice gives little nourishment. To be beaten by a Brahman (a rice eater) is a trivial thing. The Brahmans are talkers not fighters.

1592 भिल्ल राजा वनाचा तीर मारी नेमाचा

Bhilla rāzā vanātsā tīra mārī nemātsā

The Bhil is king of the forest and shoots arrows with precision.

1593 भिल्लाची जात फार वांकडी एक टीर उघडी एक टीर झांकली

Bhillācī zāta phāra vāṅkaḍī eka ṭīra ughaḍī eka ṭīra zhāṅkalī

Bhils are very crooked; one buttock open, one covered.

1594 भिल्ला बेरडाला उणे नाहीं पोराला

Bhillā beraḍālā uṇe nāhī porālā

Bhils and Berads have no lack of children.

1595 महार मेला विटाळ गेला

Mahāra melā viṭāḷa gelā

The Mahār is dead, he no longer defiles.

1596 महाराचें अडविणें वेशीपाशीं

Mahārātse aḍaviṇe veśīpāśī

A Mahār only interferes with one at the village-gate. He is the gate-keeper and will ask who you are.

1597 महारांचे देवास फटकुरांची पूजा

Mahārāṅtse devāsa phaṭakurāṅcī pūjā

The Mahārs' God wants the worship of an old blanket. Present even an old blanket to a Mahār and it will conciliate him. 1744.

1598 महाराचें लाडकें खेळतें हाडकें
Mahārātse lāḍake kheḷate hāḍake

The Mahār's pet plays with bones. Mahārs have the right to claim the dead animals of the village.

1599 मांग आणि भलतीच गोष्ट सांग
Māṅga āṇi bhalatītsa goṣṭa sāṅga

A Māng will say anything. His words cannot be relied on.

1600 मांगाला मावशी काय आणि भिल्लाला भाची काय
Māṅgālā māvaśī kāya āṇi bhillālā bhācī kāya

What is an aunt to a Māng, or a niece to a Bhil? Their morality is low.

1601 मुंबईचा पारशी हातांत आरशी
Muṁbaītsā pāraśī hātāṅta āraśī

A Parsi of Bombay has a looking-glass in his hand. A hint that he is a fop.

1602 मुसलमान भुका हात सुका
Musalamāna bhukā hāta sukā

A hungry Musalmān and a dry hand, i.e. he has nothing to eat.

1603 मुसलमान व बेइमान
Musalamāna va beimāna

A Musalmān is an unfaithful man.

1604 मैंदांच्या हातांत फांसे
Maiṅdāṅcyā hātāṅta phāse

Loaded dice in the hands of Mainds.

1605 लंभाणभाऊ आणि कांदे खाऊ
Laṁbhāṇabhāū āṇi kāṅde khāū

A Lambhān is an onion-eater.

1606 वडाऱ्याचा भोगा फटकराचा सोगा
Vaḍāryātsā bhogā phaṭakarātsā sogā

A Vadāri's adornment is a trailing coarse blanket.

1607 स्वजातीय एकत्र राहती (Tukaram)
Svajātīya ekatra rāhatī

People of one caste live together.

1608 हटांत तुरी भट भटणीला मारी
Haṭānta turī bhaṭa bhaṭaṇīlā mārī

Tur pulse in the market; the priest beats his wife. The priest has not yet bought the pulse, but he beats the wife because he wants it cooked in a particular way! The first word may be *hātānt* (in hand). To the proverb is sometimes added *dāṭa karaśīla kā pātaḷa* (will you make it thick or thin?).

1609 हात बाटला तरी जात बाटत नाहीं
Hāta bāṭalā tarī zāta bāṭata nāhī

Caste is not polluted even if the hand be, i. e. by eating.

(*c*) Fate.

1610 अरे माझ्या कर्मा कोठें गेला धर्मा
Are māzhyā karmā koṭhe gelā dharmā

O my fate! What has become of my good deeds? Why am I suffering after all my alms-giving?

1611 आपण करी चाळा बोल ठेवी कपाळा
Āpaṇa karī tsāḷā bola ṭhevī kapāḷā

We follow bad habits and then blame fate.

1612 कपाळ पांसरी बरोबर
Kapāḷa pāsarī barobara

His forehead (luck) is as big as a five seer weight.

1613 कपाळाला कपाळ घासल्यानें दैव येत नाहीं
Kapāḷālā kapāḷa ghāsalyāne daiva yeta nāhī

Good fortune will not come by rubbing one forehead against another. The forehead is the seat of Fate.

1614 कर्माची रेघ टळे ना टाळे
Karmācī regha ṭaḷe nā ṭāḷe

The writing of fate is inevitable and unavoidable.

1615 कर्माच्या गती सांगाव्या किती

Karmācyā gatī sāṅgāvyā kitī

Who can tell how many ways destiny has?

1616 कर्माच्या भोगा आणि तीन डोळे दोघां

Karmācyā bhogā āṇi tīna ḍoḷe doghā

As a result of destiny there are three eyes to two persons.

1617 घरोघर शेतें दैवें पिकती भातें

Gharoghara śete daive pikatī bhāte

Every family owns fields but Fate ripens the rice.

1618 जन्म दिला पण कर्म दिलें नाहीं

Janma dilā paṇa karma dile nāhī

I was the cause of his birth but not of his fate. Spoken, with comfort, of a child who turns out badly.

1619 जें कपाळांत तें भोगावें

Je kapāḷānta te bhogāve

Bear what is on your forehead, i. e. fate. In another form it is *Je bramhyāne lihile thāḷī te na tsuke kadākāḷī* (What Bramha has written on the forehead will never fail).

1620 जैशी दैवाची उजरी तैशी बुद्धि उपजे शरिरीं

Zaiśī daivācī uzarī taiśī buddhi upaze śarirī

As fate becomes favourable intelligence increases. So in the opposite sense—'The man whom they (the gods) intend to ruin they deprive of understanding' (*Mahābhārata*). Like, Quos deus vult perdere prius dementat.

1621 ज्याचें नशीब त्याचेबरोबर

Jyātse naśība tyātsebarobara

Each person carries his fate with him.

1622 तोंड वांकडें पण दैव फांकडें

Toṇḍa vāṅkaḍe paṇa daiva phāṅkaḍe

An ugly face but a good fate.

1623 देवानें दिलें व कर्मानें नेलें

Devāne dile va karmāne nele

God gave and Fate took away.

1624 दैव नसतां अनुकूळ आप्तही होती प्रतिकूळ

Daiva nasatā anukūḷa āptahī hotī pratikūḷa

If Fate is not kind even relatives are unkind.

1625 दैवाची गति विलक्षण अति

Daivācī gati vilakṣaṇa ati

Fate's movements are marvellous.

1626 धर्म करितां कर्म उभें राहतें

Dharma karitā karma ubhe rāhate

Fate interferes while a religious work is being done. Or the phrase may be *Karma pāṭhīsa lāgate* (Fate pursues us). The two are sometimes contrasted thus, *Dharma thoḍā karma adhika* (Little religion, much fate).

1627 धारिष्टास दैव धारजिणें

Dhāriṣṭāsa daiva dhārajiṇe

Fate is propitious to courage. 'Fortune favours the brave' (English).

1628 धिरे धिरे दैव उघडे

Dhire dhire daiva ughaḍe

Little by little fate opens, i. e. becomes favourable.

1629 नशीब लागलें द्यावया आणि पदर नाहीं घ्यावया

Naśība lāgale dyāvayā āṇi padara nāhī ghyāvayā

Fate began to give and (they had) no lap in which to receive.

There were once an old man and woman and a boy who were so poor that they lived in a quarry. These poor people heard that a very holy man, who used to pass every day, had power with God and pleaded for his help. He listened, and went to pray for them. Hearing his plea, God promised that they should have whatever they asked—one was to ask on each day, beginning with the woman, then the man, and then the boy. Being told this, they sat up all night deliberating as to what they should ask for. They were so poor that it seemed to be useless to ask for life, and yet if they asked for money they might not live.

At last the old woman made up her mind, and in the morning, much to the surprise of the devotee, she prayed that she might become young again: she thought this better than money. Her request was at once granted. But that day a prince came there hunting, and when he saw such a beautiful girl, he asked who she was, and could hardly believe that the old man was her husband. So he said to her—'Come with me and I will make you queen.' The old man seeing her go off with the prince was horrified, but determined to have his revenge next day. When the time came for him to make request, he asked that his wife might be turned into a pig. Here was the prince's beautiful wife turned into a pig. They quickly tied her to a string and sent her back to the old man, from whom she received a sound beating. Next day the boy's turn came to ask, and when he thought of all the misery the previous asking had brought, the only request he cared to make was that they might all be allowed to live in their former state. This they did, and the saying arose that 'fate is ready to give, but we have no lap in which to receive.'

1630 प्रयत्नावांचून प्रारब्ध लंगडें

Prayatnāvātsūna prārabdha laṅgaḍe

Fate is lame without effort.

1631 प्रारब्धहीनाला सुवर्णाची मृत्तिका दिसते

Prārabdhahīnālā suvarṇācī mrittikā disate

Gold appears like earth to an unlucky man. His fate is against him: even if gold come to him he will by some stupidity or other think it earth.

A story is told that a certain man underwent austerities for twelve years, after which God was favourable to him. When asked what he would have, he answered, 'wealth.' God promised to give it. The man further asked that he might receive it that very day before sunset. This also was granted. Away went the man, and on the path by which he had to go God placed a large vessel full of gold mohurs. Now as the man went along he began to wonder how blind men walk. Shutting his eyes he picked his way along the path until his foot struck the vessel containing the gold. Thinking it was a stone he kicked it aside and went on. At last evening came and he had not received the riches, at which he was very indignant. But God told him the fault was his own; gold had been placed before him and he had kicked it aside.

1632 ब्रम्हाचा लिखा सटवीचा टाका त्यांस कोण देईल झोका

Bramhātsā likhā saṭavītsā ṭākā tyāsa koṇa deīla zhokā

Who can push aside the writing of Bramha or the letters of Satvi? Bramha is the author of fate, and Satvi or Durgā weaves the web of fate.

1633 भिकाऱ्याचें नशीब भिकारी

Bhikāryātse naśība bhikārī

The beggar's Fate is a beggar. Fate personified took the form of a beggar.

1634 मरण ज्याठायीं, चालून जाई आपल्या पायीं

Maraṇa jyāṭhāyī tsālūna zāī āpalyā pāyī

Man goes himself where death is.

There was once a Brahman very fearful of death who asked the doctors how he could avoid it. They said that disease brought it, and that disease was chiefly caused by water. He thereupon decided not to drink the town water, but to go daily to a small stream a few miles off for the water he used. One day while there the angel Death appeared, and he was greatly afraid. Death told him not to fear as he had not come to fetch him. Being reassured he ventured to ask where he would die, and was told he would die where he then stood. To avoid this he sold everything and went to live in another town. One day while living in the town he went for a ride on a mare, which ran away with him and threw him on to the spot which he so dreaded, and there he was killed.

1635 साडे तीन हात नशीब

Sāḍe tīna hāta naśība

My fate is three and a half cubits long. The full measure of good luck.

1636 हात दावून अवलक्षण चिंतणें

Hāta dāvūna avalakṣaṇa ciṅtaṇe

To show the hand and mourn our ill-luck. To have our fortune told from the hand and then to be sorry for the information.

(d) Festivals and Fasts.

1637 अधींच उल्हास त्यांत फाल्गुन मास

Adhītsa ulhāsa tyāṅta phālguna māsa

Already fond of fun, added to which the month Phālgun. The twelfth month (February–March) in the first half of which comes the Holi festival.

1638 असेल त्या दिवशीं दिवाळी नसेल त्या दिवशीं शिमगा

Asela tyā divaśī divāḷī nasela tyā divaśī śimagā

The day he has is Divāli; the day he has not is Shimgā. Divāli is the feast of Lights, a time of joy. At Shimgā the mouth is beaten and a noise made as though of sorrow. 1644.

1639 आवडीचा पाहुणा दिवाळीचा सण

Āvaḍītsā pāhuṇā divāḷītsā saṇa

A much-loved guest and the Divāli festival. One joy on another.

1640 आषाढी आणि सण हकारी दिवाळी आणि सण निवारी

Āṣāḍhī āṇi saṇa hakārī divāḷī āṇi saṇa nivārī

Āshād ushers in the (Hindu) festivals, Divāli brings them to a close. The first is the fourth month (June–July), the last is in the eighth month, Kārttik (October–November).

1641 ईद मग रोजा

Īda maga rozā

After the Id comes Ramzān. Two Muhammadan seasons.

1642 एकादशीच्या घरीं शिवरात्र

Ekādaśīcyā gharī śivarātra

Shivrātra in the house of Ekādashi. Two fasts. 'Misfortunes seldom come alone.'

1643 गढीचा पाडवा आणि नीट बोल गाढवा

Gaḍhītsā pāḍavā āṇi nīṭa bola gāḍhavā

It is New Year's Day so speak to me properly, you donkey! The word *guḍhi* means a sort of flag put up on the house on New Year's Day. We often do what we blame in others.

1644 घरीं शिमगा बाहेर दिवाळी

Gharī śimagā bāhera divāḷī

At home, sorrow (Shimgā); outside, joy (Divāli). The two are referred to in many ways, e.g. *Ghetā divāḷī detā śimagā* (When he receives it is Divāli, when he gives it is Shimgā). 1638.

1645 ज्याचे घरीं काळी त्याची सदा दिवाळी
Jyātse gharī kāḷī tyācī sadā divāḷī

There is always Divāli (joy) in the house where there is a buffalo.

1646 टोणग्याचे कपाळीं दसरा
Ṭoṇagyātse kapāḷī dasarā

The Dasarā (festival comes) in the forehead (destiny) of a buffalo-calf (m.). At this festival a male buffalo is killed.

1647 दसऱ्यांतून जगेल तेव्हां दिवाळीचा दिवा पाहील
Dasaryāṁtūna jagela temvhā divāḷītsā divā pāhīla

If he live through Dasarā he will see the Divāli lights. At Dasarā kings used to go 'forth to battle.'

1648 दिवाळी दसरा हातपाय पसरा
Divāḷī dasarā hātapāya pasarā

Divāli and Dasarā but only able to stretch his limbs. One who has no strength or money left for enjoyment.

1649 राजाला दिवाळी काय
Rājālā divāḷī kāya

What is Divāli to a king? He has abundance at all times. Used in many forms, as e.g. *Rājālā sadā divāḷī* (It is always Divāli to a king).

1650 शिमगा जाई आणि कवित्व राही
Śimagā zāī āṇi kavitva rāhī

Shimgā goes and its songs remain. Also called the Holi. Its lewd songs remain in people's minds.

1651 शिमग्याच्या अधींच बोंब
Śimagyācyā adhītsa bomba

Bawling out before Shimgā has come. Referring to the Shimgā or Holi custom of shouting and beating the mouth. To complain before there is need.

1652 शिलंगणाचें सोनें पाहिजे त्यानें लुटावें
Śilaṅgaṇātse sone pāhije tyāne luṭāve

Any one who likes may steal the Shilangan gold. Referring to

a custom at Dasarā of crossing the village boundary and bringing back *apta* leaves which are given to friends with the words—'Take the gold.' A survival of the custom of distributing spoils of war.

1653 सणामागून सोंवळें

Saṇāmāgūna soṁvaḷe

To purify oneself after the feast is over. 'To put the cart before the horse' (English).

1654 सारा दिवस चर पण शिवराची कर

Sārā divasa tsara paṇa śivarātrī kara

Eat all day but keep (the feast of) Shivrātra. Certain food, plantains, nuts, &c. may be eaten. Poking fun at the amount of food eaten on fast days.

1655 होळीचा होळकर व मोलाचा रडणार

Hoḷītsā hoḷakara va molātsā raḍaṇāra

A Holkar of the Holi and a hired mourner. The first, a disorderly pack of fellows, are not real friends any more than the second is a real mourner.

(*e*) Gods and Goddesses.

1656 अठरा गुणांचा खंडोबा

Aṭharā guṇāṅtsā khaṅḍobā

An eighteen-quality Khandobā. A pre-eminent rogue. The standard is sixteen annas to the rupee.

1657 अडक्याची अंबा आणि गोंधळाला रूपये बारा

Aḍakyācī aṁbā āṇi goṅdhaḷālā rūpaye bārā

(To buy) a farthing Ambā (Durgā) and (to spend) twelve rupees on an entertainment (in her honour). Many similar sayings are in use, as e.g. *Aḍakyācī māyarāṇī sāpikyātsā goṅdhaḷa* (A farthing Māyarāni and a penny entertainment). *Paiśācī bhavānī va navaṭāṅka tela* (A farthing Bhavāni and twopence for oil).

1658 अधीं पोटोबा मग विठोबा

Adhī poṭobā maga viṭhobā

First the god Stomach then the god Viṭhṭhala. Vithobā (or, correctly Viththal) is at Pandharpur.

1659 आई जेवली म्हाळसा पावली
Āī jevalī mhāḷasā pāvalī

Mother has eaten, Mhālsā is favourable. A house goddess, the wife of Khandobā, to whom a little food is offered before eating. Here the son implies that an offering is unnecessary as his mother has already eaten.

1660 इंद्र फिरतो इंद्राणी फिरत नाहीं
Iṅdra phirato iṅdrāṇī phirata nāhī

Indra goes about, Indrāni does not.

1661 इंद्र बदलतो पण इंद्राणी एकच असते
Iṅdra badalato paṇa iṅdrāṇī ekatsa asate

One Indra follows another but Indrāni remains the same. On the death of Indra she is believed to purify herself and become the wife of the next. Also quoted *Tsaudā iṅdra zhāle tarī iṅdrāṇī ekatsa* (There have been fourteen Indras but only one Indrāni).

1662 उंदराला बोललेलें गणपतीस लागतें
Uṅdarālā bolalele gaṇapatīsa lāgate

What was said to the rat, Ganpati applies to himself. Ganpati or Ganesh is represented as riding on a rat. Hence, we should not revile anything connected with a great man. Other gods are also connected with certain animals, as e.g. Shiva with a bull, Khandobā with a dog, Bramha with a swan, Sarasvati with a peacock, Indra with an elephant, &c.

1663 एवी तेवी भर्गो देवी
Evī tevī bhargo devī

Whatever she does she is the goddess Bhargo. Applied generally to a wife.

1664 कवला महादेव पावला
Kavalā mahādeva pāvalā

The vow is accepted, Mahādeva is favourable. Flowers, betel-nut, &c., placed on Mahādeva or Shiva (i.e. the phallus) when a vow is made are called *kavalā.* If the offering fall to the idol's right hand it is accepted, if on the left it is not accepted.

1665 कामांत काम जपा रामराम

Kāmāṅta kāma zapā rāmarāma

While engaged in work worship Rām.

1666 काळा ब्राम्हण गोरा शूद्र त्यास पाहून कांपे रूद्र

Kāḷā brāmhaṇa gorā śūdra tyāsa pāhūna kāpe rūdra

Even Rudra trembles when he sees a dark Brāhman or a fair Shudra.

1667 कोठें इंद्राचा ऐरावत आणि कोठें शामभटाची तटाणी

Koṭhe iṅdrātsā airāvata āṇi koṭhe śāmabhaṭācī taṭāṇī

Where is Indra's elephant and where is the poor priest's pony? 'Where is king Bhoj and where Gaṅgā the oilman?' (Hindustani).

1668 गणेशाचें हालें दोंद चंडकीचा जातो प्राण

Gaṇeśātse hāle doṅda caṅḍakītsā zāto prāṇa

Ganesh shakes his large stomach and Chandaki's life is in danger. She is his mother.

1669 गांव जळाला हनुमंत निराळा

Gāva zaḷālā hanumaṅta nirāḷā

The village was burnt, Hanumant was not connected with it. He is the monkey-god who set fire to Ceylon (Rāmāyana); his image is put up just outside a village. Applied to one who makes mischief and yet holds aloof as though innocent. Another form is *Gāva zaḷe mārotī paḷe* (The village was burnt, Māroti, i. e. Hanumant, ran away). 1678.

1670 गुळाचा गणपति व गुळाचाच नैवेद्य

Guḷātsā gaṇapati va guḷātsātsa naivedya

A Ganpati (Ganesh) of sugar and an offering (to it) of sugar.

1671 चोरास मेसाई धारजिणी

Tsorāsa mesāī dhārajiṇī

(The goddess) Mesāi is propitious to thieves. 116, 643.

1672 ज्याच्या त्याच्या परी पुरवितो हरी

Jyācyā tyācyā parī puravito harī

Hari gives to men according to their state. To the rich he gives much, to the poor little.

1673 टिकोबा टिकाई विठोबा रखमाई

Ṭikobā ṭikāī viṭhobā rakhamāī

Tikobā Tikāi, Vithobā Rakhmāi. The first two words are gibberish, but are applied to man and wife who are devoted to each other like Vithobā and his wife Rakhmāi.

1674 दगडाचे देव घालतां खळखळ काढतां खळखळ

Dagaḍātse deva ghālatā khaḷakhaḷa kāḍhatā khaḷakhaḷa

Stone gods rattle when put into (a bag) and rattle when taken out. Dissatisfaction.

1675 देरे हरी बाजेवरी

Dere harī bājevarī

O Hari! give to me on my cot, i.e. God will supply our wants even if we sit still and do nothing.

A man once offered up this prayer. His friends urged him to get off his cot and seek help, as after a fortnight's waiting he was reduced to extremities. Yet he persisted in declaring that he would only accept help if it were given to him where he was. Just then a pot which might possibly contain money dropped near the bed, and his friends told him to accept it as a reward of his faith; but he refused, saying, 'I asked for it on my cot, not there.' The friends carried away the pot and found in it gold mohurs which they took out and, in order to play a trick on their waiting friend, they put scorpions in the pot and then dropped it on to his cot. Hari changed the scorpions into gold mohurs, so that the man's faith was rewarded, while the friends who thought they had gold found on reaching home that they had only scorpions.

1676 पावड्यांत पाय आणि ब्रम्हदेवाचा उपदेश

Pāvaḍyānta pāya āṇi bramhadevātsā upadeśa

A foot on the hoe and Bramha's advice. As a hoe is pulled away a foot placed on it would be insecure. Advice to an unstable man is useless.

1677 फट् म्हणतां ब्रम्हहत्या

Phaṭ mhaṇatā bramhahatyā

Saying 'phat' (is punished as though it were) murdering Bramha.

1678 भवानीआई देवळांत आणि नायटे जगांत

Bhavānīāī devaḷāṅta āṇi nāyaṭe jagāṅta

Mother Bhavāni is in the temple but ring-worm is everywhere. She is supposed to cause ring-worm. Sometimes the first word is quoted 'goddess,' and the last word 'village.' 1669.

1679 भावकादेवीला नाहीं नवरा आणि वेतालाला नाहीं बायको

Bhāvakādevīlā nāhī navarā āṇi vetālālā nāhī bāyako

The goddess Bhāvakā has no husband and Vetāl has no wife. The two names are also quoted as Mhasobā and Satvāī; also, Hadali and Khavisā.

1680 माशाचा खंडोबा सव्वा तोळ्याचें कुत्रें

Māśātsā khaṅḍobā savvā toḷyātse kutre

An anna-weight Khandobā and a twenty anna-weight dog. Khandobā sits on a dog. An inferior greater than his master.

1681 वामन मूर्ति

Vāmana mūrti

An image of Vāman. He was the fifth incarnation of Vishnu and was short. Applied to a short man.

1682 सर्व रामायण सांगितलें तरी म्हणे रामाची सीता कोण

Sarva rāmāyaṇa sāṅgitale tarī mhaṇe rāmācī sītā koṇa

He has gone through the whole Rāmāyana and yet asks who Rām's Sitā was!

1683 सोमेश्वराला नागवला आणि रामेश्वराची पूजा बांधिली

Someśvarālā nāgavalā āṇi rāmeśvarācī pūjā bāṅdhilī

He robbed Someśvar and made an offering at Rāmeśvar. Two famous places of pilgrimage.

(*f*) Marriage.

1684 आदित्यवारीं लग्न सोमवारीं या

Ādityavārī lagna somavārī yā

The wedding is on Sunday: come on Monday.

1685 उतावळा नवरा गुडघ्याला बाशिंग

Utāvaḷā navarā guḍaghyālā bāśiṅga

An impatient bridegroom ties the head-ornaments to his knees.

1686 उतावळी बावरी आणि म्हाताऱ्याची नवरी

Utāvaḷī bāvarī āṇi mhātāryācī navarī

She was hasty and flurried and became an old man's bride.

1687 कन्या देऊन मग कुळ विचारावयाचें

Kanyā deūna maga kuḷa vicārāvayātse

To give one's daughter then to ask about the (bridegroom's) family. It is also quoted in the reverse way.

1688 कशांत कांहीं नाहीं आणि बुधवारीं लग्न

Kaśānta kāhī nāhī āṇi budhavārī lagna

Nothing in the waist-belt (purse) and the wedding is on Wednesday! The first part of the proverb is also quoted *Navaryāsa nāhī thāṅga* (A bridegroom is not yet obtained).

1689 कुळास खोड आणि संतानास वेड नसावें

Kuḷāsa khoḍa āṇi santānāsa veḍa nasāve

There should be no vice in the family and no madness in its descendants, i. e. of the family into which you wish to marry your child.

1690 गांवांत वऱ्हाड आणि कुत्रे मुराड

Gāvānta varhāḍa āṇi kutre murāḍa

A wedding in the village and the dogs go in state. There is food about and the pariah dogs flock there.

1691 गांवामागें वेडें व वरातीमागें घोडें

Gāvāmāge veḍe va varātīmāge ghoḍe

An idiot behind the villagers and the horse behind the wedding-procession. The horse, on which the children to be married sit, should be in front. 1711.

1692 गुऱ्हाळ घर आणि लग्न घर

Gurhāḷa ghara āṇi lagna ghara

A sugar-cane mill and a wedding-house. At both places you are received hospitably.

1693 ज्याचे कपाळीं बाशिंग तो नवरा
Jyātse kapāḷī bāśiṅga to navarā
He is the bridegroom to whose forehead the ornaments are tied

1694 तीथ आहे तों भट नाहीं भट आहे तों तीथ नाहीं
Tītha āhe to bhaṭa nāhī bhaṭa āhe to tītha nāhī
When there is an auspicious day there is no priest, and when there is a priest there is no auspicious day.

1695 थोर घरीं लेंक दिली भेटण्याची शिराणी
Thora gharī leṅka dilī bheṭaṇyācī śirāṇī
If you marry your daughter into a great house a visit to her will be a rarity.

1696 दीड हळकुंडांत पिवळी
Dīḍa haḷakuṅḍāṅta pivaḷī
Yellow with a clove and a half of turmeric. It is rubbed on the bride's body before the wedding.

1697 दोहों मांडवांतला वऱ्हाडी
Doho māṅḍavāṅtalā varhāḍī
The guest of two wedding-awnings. He will not get food at either.

1698 धोब्याच्या लग्नाला काय उणे पायघड्यांला
Dhobyācyā lagnālā kāya uṇe pāyaghaḍyālā
There is no lack of cloth to walk on at a washerman's wedding. He uses other people's clothes.

1699 नवरानवरी एक आणि वऱ्हाडी जगाचे लोक
Navarānavarī eka āṇi varhāḍī jagātse loka
The bridegroom and bride are one, the people of the procession are outsiders.

1700 नवरा रडतो तरणास व वऱ्हाडी रडतात वरणास
Navarā raḍato taraṇāsa va varhāḍī raḍatāta vara-
ṇāsa
The bridegroom is vexed about the watery stuff and the guests about the boiled pulse. A similar saying is *Navaryālā miḷenā kāṭa dheḍā māgato varaṇa* (The bridegroom does not get watery pulse and his friend asks for pulse).

1701 पाटकरू तें बटकरू
Pāṭakarū te baṭakarū

One who marries again becomes a slave.

1702 पाटील बुवा बायको करा तर म्हणे तुम्हीच व्हा
Pāṭīla buvā bāyako karā tara mhaṇe tumhītsa vhā

O sir! get married. He answers, 'You be my wife.'

1703 फुकट घेणार दूर नेणार
Phukaṭa gheṇāra dūra neṇāra

He wants her gratis and will take her far away.

1704 बांधला मणी झाला धनी
Bāṅdhalā maṇī zhālā dhanī

He tied the beads and became my master.

1705 ब्रम्ह्याच्या गांठी मग कां कपाळां आंठी
Bramhyācyā gāṭhī maga kā kapāḷā āṅṭhī

Bramha tied the knot then why these wrinkles in the forehead? Bramha is the author of Fate.

1706 लग्न आलें घरीं मग मांडवाची तयारी करी
Lagna āle gharī maga māṅḍavācī tayārī karī

To begin to put up a wedding-awning after the wedding-procession has reached the house. 969, 1285, 1765, 1876.

1707 लग्न केलें नाहीं पण मांडवाखालून तर गेलों असेन
Lagna kele nāhī paṇa māṅḍavākhālūna tara gelo asena

I may not be a married man but I fancy I have been under a wedding-awning. Or the first part may be, *Vihīṇa nāhī zhālī* (I may not be a mother-in-law).

1708 लग्न म्हणतें करून पहा आणि घर म्हणतें बांधून पहा
Lagna mhaṇate karūna pahā āṇi ghara mhaṇate bāṅdhūna pahā

Marriage says, 'Try me and see:' a house says, 'Build me and see.' Both are serious matters although they look easy. Sometimes a third phrase is added, *Gurhāḷa mhaṇate lāvūna pahā* (The sugarcane mill says, 'Start me and see').

1709 लग्नाचे पाठीशीं आणा
Lagnātse pāṭhīśī āṇā

After marriage—'Bring.' The husband is always hearing that something or other is wanted.

1710 वरमाय बरी तर वऱ्हाड्यांची सोयसारी
Varamāya barī tara varhāḍyāñcī soyasārī

If the bridegroom's mother be good the wedding-guests will be well looked after. The opposite is also quoted thus, *Varamāya śindaḷa tara varhāḍyāntsā gondhaḷa* (If the bridegroom's mother be of loose character there will be confusion among the guests).

1711 वरातीमागून घोडें व्याह्यामागून पिढें
Varātīmāgūna ghoḍe vyāhyāmāgūna piḍhe

The horse after the wedding-procession: a stool after the făther-in-law has gone. Both too late. 1691.

1712 साठेंलोटें आणि जन्माचें खोटें
Sāṭheloṭe āṇi janmātse khoṭe

Barter in marriage results in life-long evil.

1713 हळकुंडासाठीं लग्न मोडणें
Haḷakuṇḍāsāṭhī lagna moḍaṇe

To break off a marriage for a clove of turmeric.

1714 हळदीचा विटाळ होणें
Haḷadītsā viṭāḷa hoṇe

To be merely dyed with turmeric. Said of a bride whose husband dies shortly after marriage.

1715 हातीं लागली चेड आणि धर मांडवाची मेढ
Hātī lāgalī ceḍa āṇi dhara māṇḍavācī meḍha

Now the girl is my wife you may take the peg of the wedding-awning. He no longer cares for her father.

XIII. TRADES AND PROFESSIONS.

(*a*) General. (*b*) Begging. (*c*) Music, Dancing, &c.

(*a*) General (including Thieving).

1716 अटतां वाल पिटतां वाल वाल वाल निसंतान

Aṭatā vāla piṭatā vāla vāla vāla nisaṅtāna

A little in beating, a little in melting, here a little, there a little, and—the gold is gone! Referring to the roguery of the goldsmith.

1717 अधीं तेली आणि मग दुनिया झाली

Adhī telī āṇi maga duniyā zhālī

First the oilman was created, then the world. A conceit of the oilman that as oil is required at birth therefore the oilman was created before anything else.

1718 आपलें जाऊन आपण चोर

Āpale zāūna āpaṇa tsora

My own things are lost and I am the thief!

1719 उलटा चोर कोतवाला दंडी

Ulaṭā tsora kotavālā daṅḍī

The thief throws the blame on the police-officer!

1720 एक सोनार व एक झारेकरी

Eka sonāra va eka zhārekarī

One a goldsmith and one the man who sifts his ashes. Two rogues.

1721 एका पैशाचें तेल दोन पैशांचा हेल

Ekā paiśātse tela dona paiśāṅtsā hela

A farthing's worth of oil and a half-penny for a carrier. 'Burning a half-penny candle to find a farthing' (English).

1722 ओळखीचा चोर जिवें न सोडी

Oḷakhītsā tsora jive na soḍī

A thief who is an acquaintance will not spare one's life, i. e. a tradesman who is a friend will not refrain from swindling us.

1723 करतां नये व्यवहार त्यानें न करावा व्यापार
Karatā naye vyavahāra tyāne na karāvā vyāpāra

One who does not understand buying and selling should not start a business.

1724 कामदाराची घडी व वतनदाराची पिढी
Kāmadārācī ghaḍī va vatanadārācī piḍhī

A workman's time and a landowner's descendants. These are precious.

1725 कारकुनास अवदान भटास महादान
Kārakunāsa avadāna bhaṭāsa mahādāna

Bribes to a clerk, gifts to a priest.

1726 कुणबी मेला भुतानं ब्राम्हण मेला वातानें सोनार मेला पित्तानें
Kuṇabī melā bhutāne brāmhaṇa melā vātāne sonāra melā pittāne

The Kunbi died from a ghost, the Brahman from wind, the goldsmith from bile. The first is very superstitious, the second over-eats, the third sits over his fire till he becomes bilious. 1579.

1727 कुंभारणीनें कुंभारणीशीं कज्जा केला आणि गाढवाचा कान पिळला
Kuṁbhāraṇīne kuṁbhāraṇīśī kajjā kelā āṇi gāḍhavātsā kāna piḷalā

A potter's wife quarrelled with another potter's wife and the donkey's ear was twisted. Potters keep donkeys. When two are quarrelling a third gets the blows.

1728 कुंभार तसा लोटा आणि बाप तसा बेटा
Kuṁbhāra tasā loṭā āṇi bāpa tasā beṭā

As the potter so the pitcher, and as the father so the son.

1729 कुंभार नाहीं सुमार
Kuṁbhāra nāhī sumāra

A potter has no foresight.

1730 कुंभाराची सून कधीं तरी उकिरड्यावर येईल

Kuṁbhārācī sūna kadhī tarī ukiraḍyāvara yeīla

Sooner or later the potter's daughter-in-law will come to the refuse-heap. Potters burn refuse in their kilns.

1731 कुंभारापेक्षां गाढव शहाणें

Kuṁbhārāpekṣā gāḍhava śahāṇe

The potter is not so wise as his own donkey.

1732 कुंभारास मडकें धड नाहीं

Kuṁbhārāsa maḍake dhaḍa nāhī

The potter has not a sound pitcher. 'The shoemaker's wife and the smith's mare are always the worst shod' (English).

1733 कोठी थट्टी पागा पोट भरावयाची जागा

Koṭhī thaṭṭī pāgā poṭa bharāvayācī zāgā

A royal store-house, dairy, and stable are places where a living can be made. There are opportunities there for perquisites and bribery.

1734 खाण तशी माती आणि आत तशी भाची

Khāṇa taśī mātī āṇi āta taśī bhācī

As the mine so the clay, as the aunt so the niece, i. e. her daughter. Also quoted thus, *Khāṇa taśī khāpare āṇi āībāpe taśī leṅkare* (As the clay so the pots, as the parents so the children).

1735 गावद्यास गुरूं व गुराख्यास तारूं

Gābadyāsa gurū va gurākhyāsa tārū

Cattle to a fisherman, a boat to a herdsman. Equal to putting 'the square man in the round hole.'

1736 गोठणीच्या गायी माभळभट दान घेई

Goṭhaṇīcyā gāyī mābhaḷabhaṭa dāna gheī

A simple priest takes as a gift the cows resting in the meadows! i. e. offered to him in joke. 106.

1737 गोण काळ्याचें दूध गवळ्याचें

Goṇa kāḷyātse dūdha gavaḷyātse

A sack (made) of black thread and a milkman's milk. Both are bad.

1738 घड मोड सोनार धड

Ghaḍa moḍa sonāra dhaḍa

(Tell him to) make (or tell him to) buy, the goldsmith is content. Whether people get him to make new ornaments or get him to buy their old ones he will make a profit.

1739 घडींत बुडवून घडणावळीचा तगादा

Ghaḍīṅta buḍavūna ghaḍaṇāvaḷītsā tagādā

He deceived him in making it, then dunned him for payment. Referring to the rapacity of the goldsmith.

1740 घरचा झाला जागा आणि चोर आला रागा

Gharatsā zhālā zāgā āṇi tsora ālā rāgā

The householder woke up and the thief became angry.

1741 चाकरी तोंपर्यंत भाकरी

Tsākarī toparyaṅta bhākarī

As long as we have service we have bread.

1742 चांभार चाळवणी

Cāṁbhāra tsāḷavaṇī

A shoemaker's deluding. One who breaks his promise.

1743 चांभाराची नजर पायांकडे

Cāṁbhārācī nazara pāyākaḍe

A shoemaker always looks at the feet.

1744 चांभाराचे देवाला खेंटरांची पूजा

Cāṁbhārātse devālā kheṭarāṅcī pūjā

A shoemaker's god wants the worship of old shoes. A shoemaker can best be influenced by beating him with a shoe. 1597.

1745 चोरटा हुशार मेहनती दिलगीर

Tsoraṭā huśāra mehanatī dilagīra

A thief is light-hearted, an industrious man is full of care. Psalm lxxiii. 5.

1746 चोर तो चोर आणि घरधन्याहून शिरजोर

Tsora to tsora āṇi gharadhanyāhūna śirazora

Although a thief he is more reckless than the master of the

house. Or the last part may be *āṇi bādaśāhūna thora* (greater than the emperor).

1747 चोर सुटला व हात फुटला

Tsora suṭalā va hāta phuṭalā

The thief escaped and our hand was hurt. A double injury. 1419.

1748 चोर सोडून सन्याशास सुळी

Tsora soḍūna sanyāśāsa suḷī

To let the thief go and to put the ascetic to the stake. From the story of Cārudatta and Vasantsena.

1749 चोराअधीं मोट उतावळी

Tsorāadhī moṭa utāvaḷī

The bundle is in haste to go before the thief.

1750 चोराची आई ओहोळ ओहोळ रडे

Tsorācī āī ohoḷa ohoḷa raḍe

A thief's mother cries riversful.

1751 चोराचीं पाउलें चोरास ठाऊक

Tsorācī pāule tsorāsa ṭhāūka

A thief knows the steps of a thief. 'Set a thief to catch a thief' (English).

1752 चोराच्या उलट्या बोंबा

Tsorācyā ulaṭyā bombā

Reversing matters the thief calls out.

1753 चोराच्या मनांत चांदणें

Tsorācyā manānta cāndaṇe

A thief always fancies there is moonlight.

1754 चोराला डसला विंचू तो करीना हूं कां चूं

Tsorālā ḍasalā vintsū to karīnā hū kā tsū

If a thief be stung by a scorpion he cannot call out nor moan. A similar expression is *Tsorātsā māla tsorīsa gelā tara hāka nā bomba* (If a thief be robbed of his stolen goods he cannot call nor shout).

1755 चोरीचा मामला आणि हळू हळू बोंबला

Tsorītsā māmalā āṇi haḷū haḷū bomḃalā

A case of theft and—speak softly about it!

1756 चोरीचे चौदा हात

Tsorītse tsaudā hāta

Stolen (cloth) at fourteen cubits (the rupee). Stolen goods are cheap.

1757 जमाखर्ची न पडे ताळा पंतीं कागद केला काळा

Zamākhartsī na paḍe tāḷā pantī kāgada kelā kāḷā

The clerk blackened the paper but the account would not balance.

1758 जशी देणावळ तशी धुणावळ

Zaśī deṇāvaḷa taśī dhuṇāvaḷa

As the wages so the washing.

1759 जो इजार शिवील तो भोंक ठेवील

Zo izāra śivīla to bhoka ṭhevīla

He who makes trousers will leave a hole in them, i.e. for the legs. Exercise forethought.

1760 ज्यानें न पाहिला आंवा त्यानें पाहिला दिवा

Jyāne na pāhilā āvā tyāne pāhilā divā

He has seen a lamp but has not yet seen a potter's kiln. One who boasts.

1761 टंगळ मंगळ भाव

Ṭangaḷa mangaḷa bhāva

No fixed rate. To this is often added *tyālā amaḷa amaḷa guṇa* (there the goods are not satisfactory).

1762 टांचा टुंचा चांभार वाडा नेहमी घाण डोहार वाडा

Ṭāntsā ṭuntsā cāmbhāra vāḍā nehamī ghāṇa ḍohāra vāḍā

Stitching and sewing in the shoemaker's quarter; always a smell in the tanner's quarter.

1763 ढुंगाखालीं आरी चांभार पोरें मारी

Ḍhuṅgākhālī ārī cāṁbhāra pore mārī

The shoemaker is sitting on his awl and beats his boy (for taking it). Absent-mindedness. 954, 1855.

1764 तेलकरी रडे आणि नारळकरी रडे

Telakarī raḍe āṇi nāraḷakarī raḍe

The oilman complains and the cocoanut seller complains. When they meet they both pretend to have done badly.

1765 तेल पाहिजे दिव्याला बैल धरी घाण्याला

Tela pāhije divyālā baila dharī ghāṇyālā

When oil is wanted for the lamp he yokes the bullock to the mill, i. e. to extract the oil. 969, 1285, 1706, 1876.

1766 तेलवालीचें दुणावलें मीठवालीचें गमावलें

Telavālītse duṇāvale mīṭhavālītse gamāvale

The oil-dealer's (f.) loss, the salt-dealer's (f.) gain. The oil is lost when spilt, but the salt is picked up again with dirt added!

1767 तेलीणबाई रुसली व अंधेरांत बसली

Telīṇabāī rusalī va aṅdherāṅta basalī

The oil-woman was cross and sat in the dark.

1768 तेलीण सांचवी धारोधार अल्ला नेतो एकच वार

Telīṇa sāṅtsavī dhārodhāra allā neto ekatsa vāra

The oil-woman saves a little oil every time she serves, God takes it all at one stroke. She gives short measure but all her saving is suddenly destroyed by the oil-jar breaking.

1769 तेल्याचा बैल सदा अंधळा

Telyātsā baila sadā aṅdhaḷā

The oilman's bullock is always blind. Its eyes are covered. Applied to a man in love.

1770 तो जातीचा रंगारी मना वाटे तेंच करी

To zātītsā raṅgārī manā vāṭe tetsa karī

Of the dyer caste and does what he likes. There is a play on the word *raṅga* which means 'pleasure' as well as 'colour.'

1771 दमडीचा सौदा येरझारा चौदा

Damaḍītsā saudā yerazhārā tsaudā

A farthing's worth of purchases, fourteen journeys to and fro.

1772 दमडीची वरू कोठें घेऊन फिरूं

Damaḍīcī varū koṭhe gheūna phirū

A farthing's worth of eatables and inquires where to put them.

1773 दमडीचें घेणें आणि खंडीचा भाव

Damaḍītse gheṇa āṇi khaṅḍītsā bhāva

He wants a farthing's worth and asks the rate of a cart-load.

1774 दलालाच्या अंगावर घोडे पडत नाहींत

Dalālācyā aṅgāvara ghoḍe paḍata nāhīta

The horse-broker does not bear the loss of the horses.

1775 दिवस बुडे आणि मजूर उडे

Divasa buḍe āṇi mazūra uḍe

When the day sinks the labourer jumps. He is pleased that his work is done. Another form is *Sūrya asta aura mazūra masta* (The sun has set, the labourer is frisky).

1776 दिवसभर राबली फजिती पावली

Divasabhara rābalī phajitī pāvalī

Toiling all day and getting into trouble for it.

1777 दुकाळीं माळी सुकाळीं साळी

Dukāḷī māḷī sukāḷī sāḷī

In famine the husbandman; in plenty the weaver. Food is wanted in famine time and dress when we are well off.

1778 देईल वाणी खाईल प्राणी

Deīla vāṇī khāīla prāṇī

If the grocer will give the man will eat. Most people live on credit.

1779 देतां चोख घेतां रोख

Detā tsokha ghetā rokha

Give good articles, take ready money.

1780 न्हाव्याचें नाव्हण्य आणि ब्राम्हणाचें ब्राम्हण्य

Nhāvyātse nāvhaṇya āṇi brāmhaṇātse brāmhaṇya

The barbering of the barber and the Brāhmanism of the Brāhman.

1781 न्हाव्याच्या उकिरड्यावर केंसांचा मोठा भार

Nhāvyācyā ukiraḍyāvara kesāṅtsā moṭhā bhāra

There is plenty of hair on the barber's refuse-heap.

1782 परीट नागविला तर आयाबाया नागविल्या

Parīṭa nāgavilā tara āyābāyā nāgavilyā

If the washerman be robbed all the neighbours are robbed. The loss is not his but theirs.

1783 पोराचा कापला खवडा तर न्हाव्याला काय दुःख

Porātsā kāpalā khavaḍā tara nhāvyālā kāya duḥkha

What pain does the barber feel if he cut the child's scald-head? i.e. while shaving its head.

1784 बनिया देत नाहीं पुरा तोल

Baniyā deta nāhī purā tola

The grocer will not supply him (and he wants) 'full weight.'

1785 बाजाराच्या भाकरी भाजण्याची जरूर नाहीं

Bāzārācyā bhākarī bhāzaṇyācī zarūra nāhī

It is not necessary to bake bazaar-bread. People usually make their own. Bake your own bread and not other people's.

1786 भामट्याची आई भोंदून लोकां खाई

Bhāmaṭyācī āī bhoṅdūna lokā khāī

The pickpocket's mother will deceive people to support herself.

1787 भावपणाचा सोनार पण जरा तरी चटका घेणार

Bhāvapaṇātsā sonāra paṇa zarā tarī tsaṭakā gheṇāra

A trustworthy goldsmith yet he will take a grain or two.

1788 मडक्याचा कांठ ओला आहे तों वळेल

Maḍakyātsā kāṭha olā āhe to vaḷela

While the edge of the pot is raw it can be moulded.

1789 रिकामा न्हावी भिंतीला तुंबड्या लावी
Rikāmā nhāvī bhiṅtīlā tuṁbaḍyā lāvī

A barber without work bleeds the wall. A barber is also something of a surgeon.

1790 रिकामा सुतार कुल्ले तासी
Rikāmā sutāra kulle tāsī

A carpenter without work chips buttocks, i. e. not his own but other people's.

1791 लश्करीच्या भाकऱ्या कोण भाजील
Laśakarācyā bhākaryā koṇa bhāzīla

Who will bake the bread of an army?

1792 लश्कर दोन शें आणि न्हावी पांच शें
Laśakara dona śe āṇi nhāvī pāṅtsa śe

Two hundred soldiers and five hundred barbers! Exaggeration. Sometimes eight and nine hundred respectively are quoted.

1793 लोटा घडतां येईना आणि अहिरीचा इसार
Loṭā ghaḍatā yeīnā āṇi ahirītsā isāra

He cannot make a lotā (small brass pot) and takes earnest money for large pots.

1794 वाण्याचा गूळ वाण्यानें चोरून खावा
Vāṇyātsā gūḷa vāṇyāne tsorūna khāvā

The grocer stealthily eats his own sugar. Shows the character of the Wāni that he tries even to cheat himself. Used by way of contrast of a bad man who is committing a wrong without shame. Also quoted thus, *Vāṇī gūḷa khāī parī māṅḍī āḍa gheī* (The Wāni eats sugar but conceals it with his thigh).

1795 शिंपळगांवचा पिंपी
Śiṁpaḷagāvatsā piṁpī

The pailor (tailor) of Timpal (Pimpal) village.

There was a tailor in the days of Nāna Phadnis who used to boast of his fearlessness and of his equality with the great. He said that if he were met even by Nāna Saheb he would address him quite boldly. Hearing of this, Nāna Saheb sent one day and had him brought to his court, where he had never been before, and where, when he was brought, he became awe-struck. Pretending to

be angry, Nāna Saheb shouted out fiercely to him—'What is your name?' The poor tailor, trembling and stuttering, replied—'I am the pailor of Timpal village.' All his bravado had left him. Another tale is told of this tailor's cunning in stealing cloth. Nāna Saheb was determined to detect him, and made him work in the verandah clothed only in a small waistcloth. But the tailor arranged for his son to come suddenly and call him, and when he did so pretended to be angry and threw his hollow needle-and-thread tube at him. The son carried off the tube, and in it was concealed some stolen cloth!

1796 शेट सव्वा शेर आणि लिंग अडीच शेर
Śeṭa savvā śera āṇi liṅga aḍītsa śera

The merchant is a seer and a quarter, the ornament (on his neck) is two and a half seers. He is a Lingāit and carries a gold image of the phallus suspended round the neck.

1797 शेटीचे आणि माझे एकोदर्शे
Śeṭītse āṇi māzhe ekodarśe

A hundred and one things done by the merchant and myself. One who takes a minor part classing himself with his superior.

1798 सोनार आणि कोणाला होणार
Sonāra āṇi koṇālā hoṇāra

A goldsmith—to whom will he be (a friend)?

1799 सोनारभाई त्याचा भरंवसा नाहीं
Sonārabhāī tyātsā bharaṁvasā nāhī

Never trust a goldsmith.

1800 सोनार शिंपी कुळकरणी आप्पा तिघांची संगत नको रे बाप्पा
Sonāra śiṁpī kuḷakaraṇī āppā tighāñcī saṅgata nako re bāppā

Keep me from these three—a goldsmith, a tailor, and a village clerk.

1801 सोनाराकडून कान टोचला म्हणजे दुखत नाहीं
Sonārākaḍūna kāna ṭotsalā mhaṇaje dukhata nāhī

If the ear be pierced by a goldsmith it gives no pain. We do not feel a pain when its object is to gratify our vanity.

1802 सोनाराचें पाहणें आगटींत
Sonārātse pāhaṇe āgaṭīṅta

A goldsmith's gaze is fixed on his firepot.

1803 सोयरा पहावा रुसून सोनें पहावें कसून

Soyarā pahāvā rusūna sone pahāve kasūna

Test a relative by sulking and gold by rubbing (on a touch-stone). 145, 189.

1804 स्वर्ग लोकीं वैतरणी आणि मृत्यु लोकीं कुळकरणी

Svarga lokī vaitaraṇī āṇi mṛityu lokī kuḷakaraṇī

In heaven the river Vaitarni, among mortals the Kulkarni (village clerk). These are to be feared. The river has to be crossed before obtaining entry into heaven.

1805 हजीर तो वजीर

Hazīra to vazīra

He who is present is the king's minister.

1806 हाट गोड किंवा हात गोड

Hāṭa goḍa kiṁvā hāta goḍa

Is the market sweet or is the hand sweet?

1807 होणार सोडील पण सोनार सोडणार नाहीं

Hoṇāra soḍīla paṇa sonāra soḍaṇāra nāhī

What is to be may fail but the goldsmith will never fail, i.e. he will never fail to cheat.

(*b*) Begging.

1808 अयनाचे बैना आणि घेतल्यावांचून जाईना

Ayanātse bainā āṇi ghetalyāvātsūna zāīnā

Whatever happens I will not go without it. Used by beggars.

1809 आज मरा उद्यां धर्म करा

Āza marā udyā dharma karā

We die to-day and you are going to give us alms to-morrow. Said by the beggar.

1810 आपले द्या आणि पांचांत न्या

Āpale dyā āṇi pāṅtsāṅta nyā

Give of our own and you carry it among the five. To give to one who goes to others and ridicules the gift.

1811 एक घर सून तर दस घर पुन
Eka ghara sūna tara dasa ghara puna

Nothing in one house but merit in ten others. It is also quoted thus, *Bhīka māgatyā dahā dāre* (A beggar has ten houses).

1812 धर्मादारीं मारामारी
Dharmādārī mārāmārī

Fighting at the door where charity is given.

1813 भिकाऱ्याचा हात धोत्रांत
Bhikāryātsā hāta dhotrānta

The beggar's hand is in his cloth.

1814 भिकाऱ्याच्या पोराला ओकारी फार
Bhikāryācyā porālā okārī phāra

A beggar's son vomits much. He is dainty in spite of his poverty. Like this is *Bhiketsā khāṇāra tyālā mastī phāra* (One who lives by begging is overbearingly rude).

1815 भिकेची आणि म्हणे शिळी कां
Bhikecī āṇi mhaṇe śiḷī kā

He begged bread and says, 'Why is it stale?'

1816 भिकेची हांडी शिंक्यास चढत नाहीं
Bhikecī hāṅḍī śiṅkyāsa tsaḍhata nāhī

A beggar's pot will never rise to the sling-net. He eats what he gets and has no need to sling it up to the roof.

1817 भीक नको पण कुत्रे आवर
Bhīka nako paṇa kutre āvara

Do not give me alms but hold back the dog. Never mind about helping me but do not abuse me.

1818 वाहती गंगा आणि चालतां धर्म
Vāhatī gaṅgā āṇi tsālatā dharma

As the Ganges flows so almsgiving should be continuous. One charitable act is not sufficient.

(c) Music, Dancing, &c.

1819 अधींच बाई नाचरी तिच्या पायांत बांधली घागरी

Adhītsa bāī nātsarī ticyā pāyānta bāndhalī ghāgarī

Already fond of dancing and you tie bells to her feet.

1820 आई भेरी बाप पडघम ढोल आणि संबळ भाऊ

Āī bherī bāpa paḍaghama ḍhola āṇi sambaḷa bhāū

The mother a Bheri drum, the father a Padgham Dhol, and the brothers a Sambal. Different shaped drums. The whole family stout and round.

1821 आडवे गात ना उभे गात आणि रस्त्यानें चालला गाणें गात

Āḍave gāta nā ubhe gāta āṇi rastyāne tsālalā gāṇe gāta

He knows neither time nor tune yet walks along the road singing.

1822 उल्हासीं ओंवी आणि संतापीं शिवी

Ulhāsī ovī āṇi santāpī śivī

In a joyful mood he sings, when angry he gives abuse.

1823 क्वचित गानी पतिव्रता

Kvacita gānī pativratā

A singer is seldom a faithful wife. Singing as an accomplishment is not cultivated except by professional singing-women. Perhaps 'singer' should be *kāṇī* (a squint-eyed woman). 889.

1824 खरारा खाजवी नगारा वाजवी

Kharārā khāzavī nagārā vāzavī

A curry-comb scratches, a drum sounds. Everything has its proper use.

1825 खाईल तो गाईल

Khāīla to gāīla

He who eats will sing. No one is cheerful when hungry. 746.

1826 गवयाचें पोर रडलें तरी सुरावरच रडणार
Gavayātse pora raḍale tarī surāvaratsa raḍaṇāra

If the musician's child cry it will cry to a tune.

1827 गाणाराचा गळा नाचणाराचा चाळा
Gāṇārātsā gaḷā nātsaṇārātsā tsāḷā

A singer's voice, a dancer's gestures.

1828 गांव तगारा फुटका नगारा
Gāva tagārā phuṭakā nagārā

A famous village and a broken drum!

1829 जात्यावर बसलें म्हणजे गाणें सुचतें
Zātyāvara basale mhaṇaje gāṇe sutsate

Sitting at the grinding-stone brings to mind a song. Women sing as they grind.

1830 टोणग्याचे कानीं वाजविली किनरी तो म्हणे माझी ट्रोंयच बरी
Ṭoṇagyātse kānī vāzavilī kinarī to mhaṇe māzhī ṭroyatsa barī

Play a fiddle to a buffalo and he says, 'I prefer my grunting.'

1831 ढोलकीस दोहींकडून थापा
Ḍholakīsa dohīkaḍūna thāpā

Drums are beaten at both ends.

1832 नगाऱ्याची घाई तेथें टिमकी तुझें काई
Nagāryācī ghāī tethe ṭimakī tuzhe kāī

Where there is the beating of a big drum how will you be heard, you little hand-drum? Sometimes simply thus, *Nagāryāpuḍhe tuṇatuṇe* (A one-stringed instrument before a big drum).

1833 नाचतां येईना अंगण वांकडें रांधतां येईना ओलीं लांकडें
Nātsatā yeīnā aṅgaṇa vāṅkaḍe rāṅdhatā yeīnā olī lāṅkaḍe

She cannot dance, the court-yard is crooked: she cannot cook, the wood is damp. 'Bad workmen quarrel with their tools' (English). 510.

1834 नासल्या गिताचा तनाना

Nāsalyā gitātsā tanānā

The trill of a spoilt song. One who misses a note makes a trill to distract attention.

1835 फिरत्या भोंवऱ्याचे वेढे मोजतां येत नाहींत

Phiratyā bhovaryātse veḍhe mozatā yeta nāhīta

One cannot count the gyrations of a spinning-top.

1836 रात्र थोडी सोंगें फार

Rātra thoḍī soṅge phāra

The night is short, the characters are many. Theatrical performances are given at night.

1837 सारीपाट खेळतां खटपटी करितां

Sārīpāṭa kheḷatā khaṭapaṭī karitā

Playing at Sāripāt that he may obtain his desire. This game used to be considered so fascinating that a woman would sometimes pledge her honour on it.

XIV. UNCLASSIFIED.

1838 अक्कल नाहीं पण मुलगा तर दाणा आहे

Akkala nāhī paṇa mulagā tara dāṇā āhe

The boy's appearance is good truly but he has no sense.

1839 अठरा पद्में दळ सांपडेना स्थळ

Aṭharā padme daḷa sāmpaḍenā sthaḷa

Eighteen trillion troops and no place can be found for them.

1840 अंधळें नगर चौपट राजा टका शेर भाजी टका शेर खाजा

Aṅdhaḷe nagara tsaupaṭa rāzā ṭakā śera bhājī ṭakā śera khāzā

A blind town, its king four-fold blind; where vegetables are a rupee a seer, and sweetmeats a rupee a seer. Anarchy and confusion.

From a story in which a *guru* and his disciple came to such a town; the disciple was enamoured and remained, the *guru* being wiser went away. The disciple eventually got into difficulty and was condemned without justice.

1841 आगलाव्या नी बोंबमाऱ्या

Āgalāvyā nī bombamāryā

An incendiary who shouts 'Fire! Fire!'

1842 आगस्ताळी गांव जाळी

Āgastāḷī gāva zāḷī

A fiery-tempered woman will burn the village.

1843 आठ हात लाकूड नऊ हात ढलपी

Āṭha hāta lākūḍa naū hāta ḍhalapī

Wood eight cubits long, a chip (from it) nine cubits long. Exaggeration. 5.

1844 आम्ही तुम्ही एक व कंठाळीला मेख

Āmhī tumhī eka va kaṅṭhāḷīlā mekha

You and I are one and 'a peg for the sack.' While professing friendship he pegs down the sack of goods so that the other should not touch it.

1845 इकडे बोलणें नाहीं तिकडे चालणें नाहीं

Ikaḍe bolaṇe nāhī tikaḍe tsālaṇe nāhī

Here, no talking: there, no walking. Applied to two matters that are equal.

From the following story. A rich banker had a daughter who was dumb, and whom he wished to get married. Calling an old priest, he told him to look out for a suitable bridegroom. This priest happened to know another banker who had a son, but he was lame. He talked the matter over, and after many consultations finally arranged the marriage, but he said nothing to either party about the defect of the other. On the wedding day they discovered that the bridegroom was lame, and that the bride was dumb. Both parties were greatly enraged with the priest, but he replied, 'Did I not tell you that everything was quite satisfactory; here was no talking, there was no walking?' After this the parties agreed together, and the proposal was duly carried out.

1846 उठतां लाथ बसतां बुकी

Uṭhatā lātha basatā bukī

A kick on getting up, a cuff on sitting down.

1847 उत्तम शेती मध्यम व्यापार कनिष्ट चाकरी निदान भीक न मिळे भीक तर वैद्यगिरी शीक

Uttama śetī madhyama vyāpāra kaniṣṭa tsākarī nidāna bhīka na miḷe bhīka tara vaidyagirī śīka

First farming, next trade, last service, or at least begging; if you cannot obtain alms learn to be a doctor!

1848 उपट सूळ घे खांद्यावर

Upaṭa sūḷa ghe khāṅdyāvara

Pull up the impaling-stake, take it on your shoulders. Some people bring about their own destruction. 1864.

1849 उलटी घोडी मान मोडी

Ulaṭī ghoḍī māna moḍī

An inverted clothes-horse will break one's neck.

1850 उन्ह पाण्यानें घरें जळत नाहींत

Unha pāṇyāne ghare zaḷata nāhīta

Houses are not burnt with hot water.

1851 एक एक बात नऊ नऊ हात

Eka eka bāta naū naū hāta

Every story of his is nine cubits long. A braggart.

1852 एकटा जीव सदा शीव

Ekaṭā jīva sadā śīva

All alone, happy as a god.

1853 एक रात्र राहणें आणि गांव कांगे लहान

Eka rātra rāhaṇe āṇi gāva kāge lahāna

Staying only one night and (he says) 'Why is the village so small?'

1854 एका मेणांत दोन सुऱ्या

Ekā meṇāṅta dona suryā

Two knives in one scabbard. Two wives, or two men of like professions, &c., cannot live together amicably.

1855 काखेंत धाकटें महारवाडा शोधी
Kākheṅta dhākaṭe mahāravāḍā śodhī

The child is on her hip and she searches the Mahārwādā for it! 954, 1763.

1856 खेडें आणि वेडें
Kheḍe āṇi veḍe

A hamlet and (in it) idiots.

1857 गची व्यथा
Gacī vyathā

The disease of pr (pride). G is the first letter of *garva* (pride).

1858 गरिबाला नऊ मण चरबी
Garibālā naū maṇa carabī

A poor man has nine stone of fat. He calls himself poor but behaves rudely as though over-fed.

1859 गांव करी तें राव न करी
Gāva karī te rāva na karī

A village (united) can do what the king cannot do.

1860 गांवकुसूं पाडून कांट्या लावणारा
Gāvakusū pāḍūna kāṭyā lāvaṇārā

One who knocks down the village-wall and plants a thorn-hedge (in its place)!

1861 गांव गेलें नांव राहिलें
Gāva gele nāva rāhile

The village has gone, its name remains.

1862 घटिका पाणी पिते आणि घड्याळ टोले खाते
Ghaṭikā pāṇī pite āṇi ghaḍyāḷa ṭole khāte

The ghatikā drinks water (has pleasure), the gong eats knocks (is punished). A ghatikā was a brass vessel with a hole in it which when placed on the water filled up and sank, so measuring a 'ghatkā' (i. e. about twenty minutes).

1863 घरच्या भयानें घेतलें रान वाटेवर भेटला मुसलमान त्यानें घेतले नाककान

Gharacyā bhayāne ghetale rāna vāṭevara bheṭalā musalamāna tyāne ghetale nākakāna

Through fear of her husband she ran into the jungle, on the way she met a Muhammadan who cut off her nose and ears.

1864 घे सुरी आणि घाल उरीं

Ghe surī āṇi ghāla urī

Take a knife and stab yourself. 1848.

1865 चटेपुढें पैका सौद्यापुढें बायका

Tsaṭepuḍhe paikā saudyāpuḍhe bāyakā

With a man of bad habits, money; with a base man, women.

1866 चालत्या धंद्यास खो

Tsālatyā dhaṅdyāsa kho

Interference in a work that is being done. The word *kho* is used in a game called *khokaḍa*, and means a check.

1867 चावडीवर दरोडा

Tsāvaḍīvara daroḍā

A dacoity at the Police Station!

1868 चावडीवर मारलें म्हणे घरीं सांगूं नका

Tsāvaḍīvara mārale mhaṇe gharī sāṅgū nakā

Beaten in the Rest-house and says, 'Do not speak of it at home.' What is known to all cannot be hushed up. Sometimes 'village-gateway' and 'village' are used.

1869 छप्पन्न भाषा जाणतो

Chappanna bhāṣā zāṇato

He knows fifty-six languages. A wise man. Hindus speak of fifty-six countries, fifty-six languages, fifty-six dictionaries of Sanskrit.

1870 जुलमाचा रामराम

Zulamātsā rāmarāma

Compelled salutation.

1871 जुलूम पण गोड
Zulūma paṇa goḍa

Oppressive but sweet. Being pressed to eat.

From a story in which a woman who had been caught in the act of stealing was punished by having plantains thrown at her which she caught and ate.

1872 जेथें गांव तेथें महारवाडा
Jethe gāva tethe mahāravāḍā

Where there is a village there is a Mahār-wādā. Nothing is perfect in this life.

1873 जेथें दृष्टी तेथें वृष्टी
Jethe dṛiṣṭī tethe vṛiṣṭī

Where you see there (you send) showers. In giving alms, &c., those seen are helped.

1874 जेथें भरला डेरा तो गांव बरा
Jethe bharalā ḍerā to gāva barā

The village in which you are well fed is the one for me.

1875 डोळ्याआड स्मशान पाड
Ḍoḷyāāḍa smaśāna pāḍa

Make the burning-ground where it will be out of sight. If anything bad is to be done let it not be done openly.

1876 तहान लागल्यावर विहीर खणणें
Tahāna lāgalyāvara vihīra khaṇaṇe

To begin to dig a well when you feel thirsty. 969, 1285, 1706, 1765.

1877 तळाशीं पोंचल्यावांचून वर बुडबुडे येत नाहींत
Taḷāśī poṅtsalyāvātsūna vara buḍabuḍe yeta nāhīta

Bubbles do not rise to the surface unless the bottom is reached. There must be something there or there would not be bubbles. 'There is no smoke without fire' (English).

1878 तळीं भोंक आणि वर झांकण

Taḷī bhoka āṇi vara zhāṅkaṇa

A hole in the bottom, a cover on the top. Something which looks well but is really useless.

1879 तळें राखील तो पाणी चाखील

Taḷe rākhīla to pāṇī tsākhīla

He who minds the tank will taste the water.

1880 दळांत हत्ती बागांत सुरू

Daḷāṅta hattī bāgāṅta surū

In an army, an elephant; in a garden, a cypress.

1881 दीड शहाणा

Dīḍa śahāṇā

One and a half wise. 'Too clever by half' (English).

1882 दुःख वेशीस बांधणें

Duḥkha veśīsa bāṅdhaṇe

To tie one's trouble to the village-gate, i. e. to make it public.

1883 दुमात्रा काना कौ

Dumātrā kānā kau

Two accents and a stroke make kau. Used where two are making signs to each other about a third person.

1884 द्या भर करा तर्र

Dyā bhara karā tarra

Persuade him and he will be full to the brim, i. e. with anger, desire, &c.

1885 धर्मशाळेचें उखळ

Dharmaśāḷetse ukhaḷa

The mortar of the Rest-house. Something used in common by all. Often applied in a bad sense.

1886 नरा हर हुनर कर व पोट भर नाहीं तर आळसानें मर

Narā hara hunara kara va poṭa bhara nāhī tara āḷasāne mara

O man! do many devices and earn a living, or else die of idleness.

1887 नलगे नलगे आणि बळेंच बिलगे

Nalage nalage āṇi baḷetsa bilage

'I don't want it, I don't want it'—yet tries to obtain it.

1888 नवे नवे डोळे आणि नवे नवे तमाशे

Nave nave ḍoḷe āṇi nave nave tamāśe

New eyes and new amusements. When old workers have left a work and new ones are employed they look at it in a new light and make many mistakes which amuse the onlookers.

1889 पदरीं पडलें व पवित्र झालें

Padarī paḍale va pavitra zhāle

It came into our possession and became holy. What an individual owns is not free to be handled by all.

1890 पळणारास एक वाट शोधणारास बारा वाटा

Paḷaṇārāsa eka vāṭa śodhaṇārāsa bārā vāṭā

There is one path for the fleer, twelve for the seeker.

1891 फुकट आणि तीन दम

Phukaṭa āṇi tīna dama

Gratis and three turns, i.e. three pulls at the chilim pipe. 711, 720, 809, 810.

1892 बारा बंदरचें पाणी प्याला

Bārā baṁdaratse pāṇī pyālā

He has drunk water from twelve harbours. An experienced man.

1893 बोलतां कळ धुतां मळ

Bolatā kaḷa dhutā maḷa

A quarrel comes from speaking as dirt is got out by washing.

1894 भिजत कांबळें ठेवणें जड होतें

Bhizata kāṁbaḷe ṭhevaṇe zaḍa hote

A blanket becomes heavier as it becomes wetter. 'An evil neglected grows worse' (English).

1895 मरणाआधीं खांच व पाण्याआधीं वळण
Maraṇāadhī khāṅtsa va pāṇyāadhī vaḷaṇa

A grave before death and a water-course before water. To prepare evidence, &c., beforehand which will condemn a man.

1896 मरावें नांवाला कीं मरावें गांवाला
Marāve nāvālā kī marāve gāvālā

Die for your name or die for your village.

1897 लाखेसाठीं मणी फोडणें
Lākhesāṭhī maṇī phoḍaṇe

To break the beads for the sake of the sealing-wax. Hollow gold beads are filled with sealing-wax to make them more durable.

1898 लोकां सांगे ब्रम्हज्ञान आपण कोरडा पाषाण
Lokā sāṅge bramhadnyāna āpaṇa koraḍā pāṣāṇa

He speaks to others of the supreme knowledge yet he himself is a dry stone.

1899 वाटेचा फांटा तीन गांवचा हेलपाटा
Vāṭetsā phāṅṭā tīna gāvatsā helapāṭā

If the road branch off you go round by three villages. When one ceases to be straightforward his conduct becomes intricate and involved.

1900 वाणला तितका घाणला
Vāṇalā titakā ghāṇalā

As much as he is praised so much is he bad.

1901 शेजाऱ्याचें पोर पाजाऱ्याचे घरीं
Śezāryātse pora pāzāryātse gharī

A neighbour's child is in a neighbour's house.

1902 शें तों भें हजार तों बाजार लाख तों काख
Śe to bhe hazāra to bāzāra lākha to kākha

Where there are a hundred there is fear, where a thousand there is a bazaar, where a hundred thousand there is dust (nothing).

1903 संगतीच्या लोभें मेले दोघे

Saṅgatīcyā lobhe mele doghe

They were both ruined by being fond of each other's company.

1904 सगळे गलबतांत अर्धी सुपारी माझी

Sagaḷe galabatānta ardhī supārī māzhī

In the whole boat half the betel-nut is mine.

It is said that a passenger once cut a betel-nut into two and threw one half into the hold of a boat which was loaded with betel-nut. At the end of the voyage he claimed half the boat-load, saying, 'Half the betel-nut is mine.'

Applied to any unreasonable claim.

1905 सातारें आणि म्हातारें आठ आणि घाट

Sātāre āṇi mhātāre āṭha āṇi ghāṭa

A seven-month child may live to grow old, an eight-month child will not live.

1906 सुंभ जळतें पण पीळ जळत नाहीं

Suṁbha zaḷate paṇa pīḷa zaḷata nāhī

The rope is burnt but its twists are still visible. The cause of the quarrel may disappear but the twist in one's friendship will remain.

1907 सोयऱ्यांत साडू हत्यारांत माडू भोजनांत लाडू

Soyaryānta sāḍū hatyārānta māḍū bhojanānta lāḍū

A brother-in-law among relations, a māḍu among weapons, and a sweet-meat ball among edibles. 167, 1270.

1908 सोक्ष नाहीं तर मोक्ष

Sokṣa nāhī tara mokṣa

Get entangled or get free. 'Come with the shield or on the shield.'

1909 स्मशानीं बसावें पण एकटें नसावें

Smaśānī basāve paṇa ekaṭe nasāve

Sit in the burning-ground but do not sit alone. Such places are haunted by demons.

1910 हालवून खुंटा बळकट करणें

Hālavūna khuṅṭā baḷakaṭa karaṇe

To make a peg firm by shaking it. To settle a matter by a little inquiry.

INDEX OF IMPORTANT WORDS.